

THE LOYAL
Non - Conformist :
OR, THE
Religious Subject.

Yielding to God his Due,
and to *Cæsar* his Right :

BEING
A Discourse from the
Pulpit, touching True
GOSPEL WORSHIP,
AND
Due SUBJECTION to
MAGISTRATES.

NOW PRINTED, as it was
Preached (for the most part) in
the month of *August*, 1662.

By T. P. P. — N. C.

Mat. 22. 21. *Render to Cæsar, the things
that are Cæsar's; and unto God, the things
that are God's.*

1 Pet. 2. 17. *Fear God; honour the King.*

Πρῶτον, ἢ πῶς τῶν θεῶν ὁπμίλεια. *Arist*
Domiti, ut pareant, non ut serviant. Lips.

London, Printed in the Year, 1664.

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READER,

THe Design of this Treatise is honest, being the same which is held forth in the Frontispiece; and the matter not only inoffensive, but very useful, (especially in these times) there being nothing contained in this little Manual, which is liable to just exception, or can distaste any Sober, Religious, Loyal, unprejudic'd Person; and the Contents hereof, serving to set people right in their judgement and practice, in point of duty toward God and Man, that Piety and Loyalty, may go hand in hand; and that the mistakes about each, which are the great matter of difference at this day, may be corrected.

Some have no Religion at all toward God, decrying Ordinances, and despising all Worship. Others are altogether for a Religion of their

To the Reader.

own modelling, or for a Worship framed by men, and for human Institutions and devices; for Civil, but not Spiritual Conformity and Obedience.

Some are of an Antimagistratical (as well as Antiministerial) spirit, disowning and despising Magistracy, and Majesty; Dignities, and Dominion; doctrinally and practically denying to give to Cæsar, his due, to yield subjection to the higher Powers. Others go about to advance man too high, making the chief Magistrate Super-Supream, setting him above God; preferring the commands of Men, and human constitutions, before the Command of Christ, and Divine Institutions. Incidit in Scillam, qui vult vitare Charybdim.

Now, here is endeavoured, to convince the necessity of Religious Worship, and to shew what Worship is, and how God is to be Worshipped, as also, to vindicate Magistracy

and

To the Reader.

and the Ruler's Authority, pleading for subjection to the higher Powers; and withal, duly to bound this Subjection, setting just limits to the Subjects obedience; that it be with a tantum usque ad aras.

I might here take occasion to insert something in patrocinium, shewing my self willing, (howsoever weak) to be an Advocate for the Religious Subject, who is conscientious in Worshipping God, and in honouring and obeying the Powers Supream and Subordinate; a little to plead the Cause of such, against the Obloquies, Criminations, and Calumnies of Detractors, and Calumniators: But, if the substance of this small Book, answer the scope and Title, (as I hope it doth) the intelligent observant Reader will find that work to be done there.

But before I dismiss thee [Reader] let me advertise thee, that what is written in the following sheets,

To the Reader.

heets, was Preached from the Pulpit in a Country Village, and so fitted for, and suited to the Capacities and Concernments of the hearers; and what it was, the same it is, for matter and form, as presented now to publick view, in confidence that it may probably meet with many Readers, whom it may alike fit, and equally concern, and with whom it may find no less acceptance; (though I doubt not, but it will likewise meet with many Carping Momusses, and Censuring Aristarchusses).

The Reader may be pleased, further to take notice, That the first part of the latter Text, [viz. the Proposition or Assertion of the Divine Right and Authority of Magistracy] was opened and managed (Pro Authoris Modulo) on a day of Thanksgiving for the peaceable and happy Restauration of our Royal Sovereign, CHARLES the II. to his Throne and Royal Dignity :

Not

To the Reader.

Not long after his before desired,
much longed for, and then joyful,
congratulated Return, the Non-
conformist was and is Loyal;
could, while he had liberty, Preach
for the Royal Interest; and can,
and doth still, pray for the higher
Powers: *Reversus ad Dominum,*
revertatur magis ac magis usque
ad Dominum.

Well; read the ensuing Treatise
without prejudice; peruse it with
diligence; be not uncharitable, or
malevolently censorious; yield to
Truth; take direction from the
Word, and do thy Duty; yielding
to God, his Right; and to Cæsar,
his Due; and so enjoy the labour
of the Author, and the benefit of his
Prayers; and pray for him, who
desires to be found God's Friend,
the King's Friend, and thy Friend;
and so Writes himself,

DEVON.
Aug. 1664

Theophilus, Philanax,
Philadelphus.

Verus



Verus Dei cultus hisce conditionibus circumscribitur; Ut colatur, non creatura aliqua, sed Deus; non adulterimus, sed verus; non adjunctis aliis, sed solus; non quovis modo, sed pro expressa ipsius voluntate; unde & Socrates dicebat unumquemque Deum sic colo oportere, quomodo se ipse colendum esse præceperit. *

Delectatur Deus cultu mentis & spiritus, propterea quod spiritus est, & ac quoniam purissimus sanctissimusque est spiritus, consequitur Deum delectari, non simpliciter cultu mentis & spiritus, sed spiritus puri, innocui, & sancti.

Cultus Dei spiritualis, est opus mandatum a Deo, factum ex fide, * in celebrationem Gloriæ Dei Principaliter. Est Dei Sacrum, in Verbo Dei expressum ad colendum Deum institutum, quod a nobis in spiritu & veritate præstatur.

* Szegid. in loc. commun. Tit de vero Dei cultu, pag. 263. * Idem vel.



True
GOSPEL-WORSHIP,
 From
John 4. 23, 24.

But the hour cometh, and now is, when the true Worshipers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in Spirit and in truth.

Here are two famous Histories in this Chapter:
 The first gives us an account of our Saviour
 his Conference or Discourse with the woman of Samaria.

B

The

The second is a narration of the coming of Christ into *Galilee*, and his miraculous healing of the Centurion's son.

My Text lieth in the first general part of the Chapter, being part of the Conference betwixt Christ and the *Samaritan* woman: indeed the very *apex*, or utmost pitch of the discourse, the head or top of the Hill; to which I shall ascend by degrees, making my entrance at the beginning of the Chapter, beginning my journey at the foot of the Hill. Well then, as concerning the Conference, notice may be taken,

1. Of the Occasions of it.
2. Of the Substance and several parts of it.
3. Of the Consequents, or what followed upon it.

Occasions
of the
confe-
rence.

Remote.

I. The Occasions of the Discourse were either more *remote*, or *nearer*.

Of the remote Occasions, I shall note but one; which was Christ his removing from *Judea* v.3. and that was occasioned (as the first Verse doth intimate) by his

his knowledge of the offence, which the *Pharisees* took at the success of his Ministry : whereupon he could expect no other but that, as they envied and malic'd him in their hearts, so their hands would have been soon against him, if he had remained any longer in *Judea*. Those *Pharisees* were a Sect among the Jews, that pretended to much Piety and Devotion ; but their Religion stood altogether, or mostly, in Ceremony : for besides that they observed the Levitical Rites more exactly than others, they had also many outward Observations that were traditional, in which they placed righteousness and merit : and these great Doctors and Religious men, (forsooth) these Devout Ceremony - Masters, as they had corrupted most part of the Law with their absurd misinterpretations, and false glosses ; so they were very Hypocritical in their Worship and Practice ; and the Evangelical History speaks them to be most ambitious of Honour and Preferment, and most

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Covetous, and the greatest Enemies and Persecutors of Christ, and of the sincere Preachers and Professors of the Gospel; and Christ calls them *Serpents*, and Generation of Vipers.

The Evangelist here mentions these *Pharisees* onely as enemies to Christ, (not that the *Scribes* were his friends, but) because these were the most eminent and predominant Sect, and they who under a pretence of religious Zeal were most carried against the Way, Doctrine, and Religion of Christ. Now Christ knowing what an offence he was to them, and what malice they had against him, removeth a little out of their way, and departeth out of *Judea* into *Galilee*, where the *Pharisees* had not so much power as they had in *Judea*; (though *Herod*, who had bound *John*, and cast him into prison, did now bear Rule in *Galilee*.)

Notes.

I shall here take up two or three Occasional Notes.

I.

1. Note what sort of men are the greatest enemies to Christ, and

to his friends & followers. Christ will rather trust *Herod in Galilee*, than the *Pharisees in Judea*. *Jeremiah* found more countessie at the hands of *Babylonians*, than at the hands of Priests and Prophets. We find that the greatest Persecutors of Christ and his Apostles were the Priests. It was said by one lamentingly ; *Alas , Lord !* Heu, Domine ! qui in Ecclesia sunt primi, *they that are the chief men in the Church, are the greatest Persecutors :* sunt in persecutione primi. And hath it never been so amongst us ? We need not to wonder at it ; it is no new thing : Was not Christ despised and rejected by the Builders ? (as if the Church of God could be built up, where Christ is laid aside.) Well, though Christ chose rather to go into *Galilee*, than to stay in *Judea* ; yet he knew that there was danger enough , (though not so much as among the *Pharisees*) and we read afterward , that *Herod* sought to slay him.

2. Note , Christ had enemies every where , and so have his servants, in all places, enemies from whom they are in danger : but which men are
 Christ, and ther

ther may they flee for safety ?
 where can they be in security ?
 Onely with God, who is their refuge.

The *Pharisees* are troubled at the success of Christ his Ministry; they thought that all was well when *John* was rid out of the way: but see ! here comes another who is a greater grievance to them, as making more Disciples than *John* made. So they thought themselves sure when Christ was crucified; but Christ before his death raised up twelve more, sending them to preach the Gospel; of whom he saith, that they should do greater things than himself.

Note here matter of comfort in two points :

Note 1. 1. That in the loss of one, God can raise up another faithful Minister; and can double the spirit of *Elijah* upon *Elisha*.

Note 2. 2. That the Churches enemies shall not prevail: though Ministers be Mortal, the Church is Immortal; and therefore there shall be a perpetual succession of Gospel.

Gospel - Ministers : *I am with you* Mat. 28.
 (saith Christ) *to the end of the* 20.
world.

But now, there are two Questions about Christ his withdrawing and departure from *Judea*; the Answer to which may yield some profitable Doctrine.

Quest. 1. *Why doth Christ now* Quest. 1.
flee persecution and death, seeing he
came into the world for this purpose,
to suffer and to die ?

Ans^r. There are three Texts in Ans^r.
 this Gospel wherein our Saviour
 gives a full Answer to this Question.

One Scripture is this : *As my* Joh. 14. 3
Father hath given me Command-
ment, so I do.

Another is this : *I came not to* Joh. 6. 38
do my own will, but the will of him
that sent me.

A third, is that which alone
 giveth a satisfactory Answer to
 the Question : *My hour is not yet* Joh. 7. 30
come.

Christ might not, would not,
 draw upon himself, nor cast him-
 self upon, persecution, suffering, or
 death, before the time appointed

by his Father ; but following his calling, used lawful means to preserve his life and liberty, by his own example, backing that Precept of his to his Disciples ; If

Mat. 10.
23.

they shall persecute you in one City, fly into another ; and concerning

Fecit
hoc Ma-
gister bo-
nus, &c.

this, Augustine saith well ; Our great and good Master did this, not

out of fear, but to teach us that every one ought to walk in his calling,

so as not to tempt God : As we ought not to fear men in such sort, as to

baulk our duty, so we must see that we do not rashly run our selves in-

to danger, and unadvisedly draw, or take, trouble upon our selves.

Quest. 2.

Quest. Why did not Christ, by his Divine Power, bind up or crush his

Enemies, and restrain the malice of these Pharisees : If he had done this,

then he needed not to have fled from them ?

Ans^r.

Ans^r. Christ was not sent to exercise his Power against his ene-

mies, but to be abased, and abused, and trampled upon by his E-

nemies ; and he emptied himself. Phil. 2. 7. emptied himself of his

Glory and Equality to his Father. He

He who was all things, became no-thing: He must be in all points tempted like as we are, that we might be encouraged in trouble & persecutions, eying his Example; looking to Jesus, the Author and finisher of our Faith; who for the joy that was set before him, endured the Crosse, despising the shame, and is set down at the Throne of the Right Hand of God: The Disciple is not above his Master, saith Christ; and if they have persecuted me, they will persecute you; you must look for it, and must not think much of it; the Members must be conformed to the Head, first in bearing the Cross, and afterward in wearing the Crown: If we suffer with him, we shall be glorified together with him: The Apostle Peter bids us to rejoyce, in as much as we are made partakers of Christ his Sufferings, that when his Glory shall be revealed, we may be glad also with exceeding joy.

Ex omni ad nihilum se ipsum redegit. (Bezæ.)
Rom. 8.
17.
Pet. 4.
13.

So much now touching the remote occasion of Christ his discourse with the Samaritan Women.

man. In his passage from *Judea* into *Galilee* thorow *Samaria*, (which was his nearest way) he meeting with this woman, falls into such conference with her.

Nearer.

Well, The nearer occasions were,

1. Christ his coming to *Jacob's* Well, and sitting there.

2. The Womans coming to draw water.

3. Christ his asking of water, together with her untoward Answer, and refusal to give it.

These I shall pass by.

The Conference it self.

II. Now as to the Discourse or Conference it self, herein we may observe,

1. How Christ labours to set this Woman on thirsting after himself and his Grace.

2. How successful his endeavours are.

3. How, having provoked her thirst, he satisfies it.

First.

First, He sets her on thirsting, by shewing her

Excellency of Christ & his Grace,

1. The Excellency of Christ, and his Grace.

2. The facility of obtaining it

3. The

3. The need that she had of it.

First, The Excellency of Christ *Set forth*
and his Grace is set forth, *by*

By the names that are given to it, and by the effects of it.

1. By the names that are given *1. Its*
to it, it is tearmed, *The gift of God, Names.*
and *That living Water.*

Christ with his Merit for Justification, and his Spirit for Sanctification, are thus called by our Saviour, *The Gift of God, and that living Water.* I shall note something very briefly from each of these Titles.

Christ is the principal-Gift of *Note 1.*
God the Father; he is that *Gift,*
the Gift of Gifts, an incomparable Gift; and there are wonderful rich Treasures of Grace laid up in Christ, and offered with him.

What childish folly is it then, that when God holds forth in his Right Hand the Richest Jewel, Christ, and in his left Hand (an Apple or Nut) the Belly-blessings of this life; we should chuse the Apple, before the Jewel; these Earthly things, before Christ: O that we may rather be like unto

to *Paul*, than like the *Gadarens*! let us account all things as loss for Christ, that we may winne him; and let such as have laid hold on Christ, hold him fast, and let go all, rather than let go this Gift of God. Alas! poor creatures do not understand what that Gift of God is, and therefore they do not desire it, and seek it, nor accept of it, when it is offered.

Note 2. Christ & his Grace, his Merit & Spirit are fitly compared to living water, or spring water, in respect of necessariness, and motion, and vertue, and perpetuity: But I shall hasten toward the Text.

2 It's
Eff. & s.

2. The Excellency of this living Water, Christ and his Grace, is set forth by the effect of it; one effect there is of the apprehension and knowledge of it, another effect of the enjoyment of it.

1. The effect of the knowledge of this Gift is this, that it excites desire, *vers. 10. If thou knewest, thou would'st have asked.*

Note.

He that knows Christ truly, will desire him, and long after him; and no man can truly desire him, till

till he hath some knowledge of him; till the eyes of his understanding be opened, to see the worth of Christ, and the preciousness of his Grace: The want of affection in the soul towards Christ, is from the blindness of the mind.

2. There is a notable effect of Christ and his Grace enjoyed, which is this,

That this gift being received, so enricheth the Soul, that it is sweetly contented with it: This water being drunk, satisfieth the Soul, so that it thirsteth no more. Now the Soul's fulness and satisfaction, by drinking this living Water, is not opposed to a thirst of desire, with respect to the same, (for they who have drank of this Water, who have tasted the sweetness of Christ, do thirst more after him, desire to have more of Christ) but it is opposed to a thirst of total indigence, to the drought of the Soul; The Soul shall never more be wholly without moisture, there shall never be an utter failing of the energy and comfort of Grace received

ceived, but it shall be in him, a Well (or Fountaine) of water, springing up to Eternal Life: Christ will never leave him, the life of Grace shall never fail; but the spiritual life begun here, shall be perfected in Glory: The ascent of water, is answerable to it's descent, so that in the passage thorough Conduit-pipes, or any ways of conveyance, it will rise as high as the Spring-head: This water (which we are speaking of) as it comes from Heaven, so it riseth again to Heaven.

Now the perfection that is in Christ his water, the excellency of this living water in point of satisfactoriness, is illustrated by the defectiveness of the water in *Jacob's Well*, (the unsatisfactoriness of all things besides Christ, and without him) *Whosoever drinks of this water, shall thirst again.*

Note.

Domine
fecisti
nos
propter
te, &c.

The Soul cannot have full or true content in any earthly thing; *Austine* expresth this handsomely by way of speech to God: Thou Lord hast made us for thy self, therefore our heart finds no rest, till

till it rest in thy self: Nothing can fill the heart, but the fulness that is in Christ.

1. Now, this may serve for a *Use*.
 check to ambition and covetousness; to the worldling his itch and thirst: *Wherefore do ye spend* Isa. 55.2.
your money for that which is not bread, and your labour for that which satisfieth not: He that drinketh of the waters of pleasure, or profit, or preferment, thirsteth more afterward than he did before: Wherefore should we so eagerly pursue these earthly things, from which we can have no satisfaction?

Quo plus sunt peccata, plus sitiuntur aquæ.

2. Looking to the former note, whereof this latter is an illustration; we may see matter of great comfort to Believers and Saints, who have received Christ by Faith, and have true Grace in their hearts; they have that which is satisfactory, and that which will stay with them to minister comfort and delight to them for ever: They can never fall away wholly, and return to their former estate, to be without Christ,

to

to be destitute of Grace and Spiritual life; but the Fountaine is still theirs, and that which flows from the Fountain to them, into them, doth prove a Fountain in them; and we know that a Fountain cannot be exhausted or dried up: However the great water brooks of hypocrites fail in Summer's drought, yet the little Fountain water of God his Children holds out; and though true Christians may have their thirstings, and may be as the parched ground (as *David* complains, *Psal.* 32. 4. that his moisture was turned into the drought of Summer) yet the godly shall not thirst so, but that this living water, Christ and his Grace, shall be a Fountain springing up, and yielding water to relieve their thirst, so that it shall not be a killing thirst: Excellently saith *Chrysostome*: *As he cannot thirst who hath a Fountain springing in the very bowels of him, so they who have Christ dwelling in their hearts by Faith, and by his Spirit, forasmuch as they have a Fountain of living water in themselves, shall not thirst for ever.*

Sicut is
non po-
test si-
re, &c.

THIS

Thus you have seen how Christ in the first place seeks to stir up this Womans thirst after Grace, by shewing her it's excellency, which is discovered by the names and effects of it.

Secondly, Christ provokes her thirst, by shewing her the easiness of obtaining Grace, if she have a desire to it, *vers.* 10. as in the beginning of the verse, he told her, *That if she had known, she would have asked*; so in the end of the verse he tells her, *That if she had asked, God would have given her this living water*; she may have it for the asking: and here is intimated, that she must ask it, if she would have it.

If we open our mouth wide, *Note.* God will fill it; God will pour *Pf. 81. 10.* water upon him that is thirsty; *Isa. 44. 3.* yea, the thirsty lands shall become springs of water: If we open our hearts, God will open his hands; but we must ask, that we may have; must thirst, that we may be watered; and when God intends to bestow his Grace upon us, he stirs up in us desires of Grace; and he
will

will answer those desires which are excited by him.

Thirdly, Christ takes another course to provoke this womans thirst after his grace; and that is by convincing her of the need she hath of it, awakening her to a sense of her present condition, as being a filthy Harlot, living in uncleanness. *Call thy husband*, saith our Saviour. *I have no husband*, saith she. *Thou sayst truly*, saith Christ: *For thou hast had five husbands, and he whom thou now hast*, i. e. with whom thou accompaniest, as if he were thy husband, *is not indeed thy husband*. This woman (as 'tis like) had lived long in this filthy course, keeping her filthiness close from men, and without any smitings of her conscience for it; but now Christ comes home unto her, charging her with uncleanness.

Note.

Sinners may for a while enjoy a false peace in sin; but Conscience shall at length be awakened, and God will set their sins in order before them, either here or hereafter. Therefore let us not bless

or

or flatter our selves in the secrecy of our sins; for though (with this woman) we may hide our finnes from man, yet Christ takes notice of them, and will at one time or other charge them upon us.

Thus we have seen what course Christ takes to provoke this womans thirst; which is,

1. By shewing her the worth and excellency of his grace.

2. By intimating to her the easiness of obtaining it.

3. By convincing her of the need she had of it.

Secondly, We are to look upon *Secondly*. the success of Christ his endeavours: they have that effect which Christ aimed at, &c. her thirsting after that living water. This thirst of hers discovers its self in her next speech to Christ, Ver. 19, 20. *Sir, I perceive that thou art a Prophet, &c.* where we have,

1. Her acknowledgement of Christ as a Prophet, and of all that he had said as true.

2. Her desire to be resolved in a great point or case of conscience, about the Worship of God:

She

She would be informed where God was to be worshipped with Sacrifice-worship, (which was the then solemn publick profession of Religion) and whether as to this matter the *Jews* or the *Samaritans* were in the right: She would know which was the place where God was thus to be worshipped; whether in Mount *Gerizim*, where the *Samaritans* Temple stood; or in Mount *Sion*, where the Jewish Temple was built. Yea, and by our Saviour his full answer, there seems to be more in her Question than is expressed; and that she was desirous to be informed not onely which was the right place for solemn worship, but also which was the best Worship and Religion, that of the *Samaritans*, or that of the *Jews*: *Sir, thou art a Prophet*, that knowest the mind of God; thou canst shew me both where and how God is to be worshipped; I desire now to learn of thee where and how I may seek that living water which thou hast spoken of, and may have it to be in me a Well of water springing up unto eternal life. There

There might be divers Observations from this passage in *Ver.* 19, 20. I shall touch upon a few things.

First, something from the success of this last course which our Saviour took with this woman for her conversion, after other methods used, he works upon her by convincing her of her sin.

A thorough conviction of sin, is the Door-way to the conversion of a sinner: so that it is a mistake at least (and no small mistake) of those who would have Gospel onely preached, to bring sinners to Christ. As long as Christ preached pure Gospel to this woman, she did but scorn him, and scoff at him; but when he doth (*oleum aceto miscere*) mingle Calv. in his Oyl with Vinegar, shewing to her her filthiness; now she is changed, now she is sick, and seeks to the Physitian, whom before she despised and flouted; now she thirsteth after that living water, which before she regarded not.

Well; this womans Question, which did argue her to be touched in conscience, and awakened, is

Quest.

is about the true worship of God:
 Quest. But what is the meaning of
 the Question? or what moved her
 to the putting it forth?

Ans. I.

Ans. It seems that she being
 convinced of sin, and touched in
 conscience for it, begins to be
 solicitous about reconciliation to
 God, whom she had so highly of-
 fended; and now would fain know
 in what Religion, in what way of
 worship, by what means, she should
 seek peace with God. Therefore
 acknowledging Christ to be more
 than an ordinary man, she puts
 this question to him:

Forasmuch as I perceive thee to
 have the Spirit of God, and that
 thou art a Prophet, whose Office it
 is to shew unto men the mind of
 God; I pray thee to resolve me in the
 main thing that is controverted be-
 twixt us and the Jews. Our fathers
 worshipped in this mountain:
 here they sought God, in that same
 way of worship which is now in use
 with us. The Jews say, That if a-
 ny man will seek the face of God, to
 have him propitious, he must wor-
 ship in the Temple at Jerusalem,

with

*with that worship which they now
præise: I pray thee shew me, which
is the Religion that pleaseth God,
and how he is to be worshipped to
acceptation.*

Now this Question propounded
with such a meaning, and to such
a purpose, intimates to us, what
was this Womans judgement in
such a case, wherein she was right:
for this is a truth.

That there is onely one *Doct.*
true Worship of God, in and by
which sinners can please God:
This woman desiring to be recon-
ciled to God, knew that it could
not be in a false Worship, and
therefore she desired to know the
right: Many that are conscious
to themselves of their gross sin-
ning against God, spending all,
or most part of, their time in va-
nity and wickedness, yet think to
make God amends for all, and re-
concile God by a little foolish for-
mal Devotion, by their ignorant
ceremonious worshipping of him;
haply by repeating the Lords Pray-
er, and the Creed, and the Ten
Commandments, or saying over

a few Prayers, wherein there is (*vox & præterea nihil*) nothing done to purpose: and some think that all Religions do well, and that God may be pacified with any Worship; but this Woman, as soon as God had opened her eyes, is of another judgment, and teacheth us another lesson.

2. This Woman being convinced of, and touched in Conscience for, her Adultery, makes question of her Worship, whether it were right or no; begins to scruple about Idolatry and Superstition: As she will no longer be an Adulteresse, so she would not be an Idolatrous or Superstitious Worshipper; therefore she desires to be well informed concerning the true Worship of God.

Note.

A sinner thorowly touched in Conscience for one sin, and repenting of that, doth not cleave to any sin; but desires to turn from all unto God; and desires to know, and to do the will of God in all things.

3. See how this Woman expresseth her self about the matter of

Wor-

Worship, wherein she seeks further resolution from Christ: *Our Fathers Worshipped in this Mountain, and ye say, that in Jerusalem is the place wherein men ought to Worship.* Though she is at some uncertainty in this point, and makes it a question, whether the *Samaritan* or *Jewish* Worship were the best, yet she is inclined to give her Vote for the *Samaritan* Religion; pleading prescription of time, and urging the authority of Fore-fathers.

This is that which people are *Note.* very apt to lean upon, as a prop of false Religion, or Vain, Ceremonious, Superstitious, Absurd, Apish worship; viz. The Authority and Example of Fore-fathers: If this or that hath been practised in former times, why should it be otherwise now? there must be no change, no, by no means, though the Word of God and state of the times do require an Alteration: "Our Fathers were Wise, and "Devout, and Pious, and they "established this, and that pleased

C

“ed them ; why should not we be
 “pleased as well as they ? why
 “should we make new Constitu-
 “tions ? without doubt, it is well
 “enough as it is, or else our Fa-
 “thers would have reformed it.
 Oh, what a block is this in the way
 of Religion ? This is that which
 the *Samaritans* pleaded for their
 mungril Religion, and very cor-
 rupt worship ; *Our Fathers Wor-*

Sed pa-
 trum
 mores, &
 longa
 tempora
 nihil
 probant
 in Reli-
 gione.

Noli er-
 rantium
 majorum
 tuorum

sequi vestigia. *Aug.*

* Sana
 ratio &
 veritas
 exemplis
 patrum
 antepo-
 nenda.
 (*idem.*)

I. Who are the Fathers, whose
 Example is pleaded, as so fit
 (yea, almost necessary) to be fol-
 lowed : Surely wise and serious
 Christians, or learned and godly
 Doctors, * will not look upon the

Ma-

Major part of those that lived in the age or ages before them, as their fore-fathers, by whose judgment and practice they must be bound up, to follow their example, without looking into the lawfulness and expediency of things.

Nec par-
rentum,
nec seni-
orum er-
ror se-
quendus
est, sed

autoritas Scripturarum, & Dei docentis imperium. *Hier.*

'2. If those Fathers, whose Example is alleadged, were of the better sort, yet surely it is not so safe judging of these matters by Examples, as by Laws, by the Law of God, the Rule of his Word, which should be clearer and better known to succeeding Generations of the Church, than to former Ages: The best men that have been, or are, are but men, and may erre; but now to make their Example a standing Law to the Church, or to our selves, is to lift them up above the ranck of men, setting them in the place of God: and surely God doth not like such gross Idolatry or Man-worship.

Scriptu-
ræ sacræ
Angelis
etiam,
nedum
patribus
præpo-
nendæ.

Tempo-
ra distin-
guenda,
& diver-
sa agendi
lex a Do-
mino
prescrip-
ta; est se-
rio cogitanda.

Statim ab
exordio
Ecclesiæ,
in cere-
moniarum
congerie
peccari
captum
est, quia
nimis va-
luit stul-
tia judai-
mi imi-
tatio.

3. It is wisdom to discern the difference of times, and the state of the Church, and to enquire, whether that which our Fathers did (though well) in foregoing ages, be now lawful and commendable for us.

Now, in the case here before us, which hath been the occasion and ground of this discourse, that was lawful in former times, which in after times was unlawful: The Fathers before the Law might lawfully Worship in this Mountain which the Woman speaks of, having no command concerning a Temple at *Jerusalem*, and *Levitical* Ceremonies; but the case was altered now, when this Woman alleadged their example, God had given a command concerning a certain place for his Solemn Worship and Service by Sacrifice, and had tied all his people to that; and in the New-Testament, that command concerning *Levitical* Worship was abrogated: Could this be good pleading

ding of the example of the Fathers before the Law, now when the Law was given? or could it be congruous to alleadge the example of the Fathers under the Law, now in the time of the Gospel, when that Law was abrogated by Christ? Besides, as in this case, that which was lawful in one age of the Church was unlawful in another; So there may be some things in the æconomy of the Church, and the Worship of God, more suitable at one time, which in other after times may be altogether incongruous; so that if we confound times, we may be easily miscarried with a blind, misguided, dangerous zeal of imitating our Fore-fathers.

Olim suffitus, luminaria, vestes sacre & similes ritus Deo placebant: nunc a Christi adventu mutata est ratio: nam quæ tunc fuit pia sacrorum observatio, hodie scelera-

rum fit sacrilegium. Szeg.

4. It is good for us, especially, to heed, not so much what any men before us have done, as what God, who is before all, *The Ancient of days*, in comparison of whom, the greatest and most Ancient Father, (as one saith well) hath not one gray hair of Anti-

Veritati nulla præjudicat consuetudo, nulla vetustas.

Confue-
tudo sine
veritate
vetustas
erroris
est. Cypri-
an.

3.

quity; to heed, I say, what God would have to be done, *To the Law, and to the Testimony*: Our Fathers worshipped in this Mountain, and ye say, that in *Jerusalem* men [ought] to Worship This woman alleadgeth Custom and the example of Ancestors, but she is put to a stand by the *Jewes* Allegation of *Duty*; and surely the resolution is easie, whether mens Example, or Gods Command, should carry it: What dare to deny this, that we must consider what ought to be done according to the revealed Word of God, rather than what hath been, or is, done according to the opinions and humours of men?

Now we are to see how Christ gives satisfaction to this Woman after that he had provoked her thirst after him and his Grace.

1. He resolves her touching the true worship.

2. He makes himself known to her, that he is *the Christ*, the gift of God, and that *living Water*.

The latter of these lies beyond my Text, and so is not within the

Verge

Verge of my discourse : I am but leading you to the Text, upon which I shall fasten.

Well then, as to his resolution concerning the true worship : It is an answer to the question propounded, *vers.* 20.

Whether the *Samaritan* or *Jewish* worship was the true worship.

Now the Answer is not direct, as to a decision of the controversy, betwixt the *Jews* and *Samaritans*, which of these two Religions or Worships was the best : But the Answer is in effect, to this purpose ; That she needed not so much to trouble her self about this, seeing the best of the two was not to continue long, as the other ought not to have been at all ; for Christ sought not to bring her over from the *Samaritan* Religion to the *Jewish*, but rather to make a Christian of her : Jesus said unto her, *Woman, believe me, Vers. 21* the hour cometh, when ye shall neither in this Mountain, nor at Jerusalem, worship the Father.

Woman, believe me ; Thou ac-

C 4 know-

knowledgest me to be a Prophet, and if I be a Prophet, I am to be believed, as being guided by an infallible Spirit, therefore believe what I say : I tell thee, *The hour cometh, &c.*

Questions Here may be three Questions, fit to be answered by the way.

Quest. 1. *Quest. 1. Did the Samaritans Worship the Father? Christ his words seem to imply, that they did.*

Ans. *Ans.* They pretended to worship the God of *Abraham, Isaac, and Jacob*; (this was the *Father*) but indeed they did not worship him; therefore Christ in the next verse plainly revokes what he seem'd in this verse to grant; there he saith, *Ye worship ye know not what*: when I come to those words, I shall shew you what the *Samaritan Worship and Religion* was.

Quest. 2. *Quest. 2. Why doth Christ say; Ye shall worship [the Father,] rather than thus, Ye shall worship [God?]*

Ans. *Ans.* Calvin thinks that Christ here

here calls God *Father*, in opposition to the fathers which the woman spake of, *Jacob* and his twelve sons, the Patriarchs, according to whose example the *Samaritans* worshipped in this mountain, pretending to them as their fathers, (though indeed those Patriarchs were not their fathers: for the *Samaritans* were people of other Nations of the Heathens, whom the King of *Assyria* placed in the Cities of *Samaria*, in stead of the people of *Israel*, who were carried away Captives into *Assyria*.) Christ tells this woman, that whereas now the *Samaritans* pretended to worship God in this mountain, (for which they had no warrant, but the example of pretended fathers) and the Jews did indeed worship God in the Temple at *Jerusalem*, (as God had given command) the time was coming when they and the Jews should have one common Father, even God, (the Gentiles also being taken into Covenant) so that God should hereafter be worshipped without difference or distinction

Viderunt
eum obliq;
opone
patribus,
&c. Calv.
in loc.

2 King.
17.24.

Ac si di-
ceret De-
um com-
munem
sive pa-
trem
omnibus.

tion of places or people, according to that prophesie. But there may be a further Answer given to the question, *Why Christ saith, Ye shall worship the Father, rather than ye shall worship God?*

God wor-
shipped as
in relati-
on.

This may be to shew how God is to be worshipped, under what notion or consideration, viz. not as absolute, but as in relation.

1. Considered as in the relation of the persons in the Divine Essence, between themselves.

Termin
varie-
se.

A Divine person is, *Modus Divine Essentie*, the Divine Essence modified. The three persons in the Divine Essence, are the Divine Essence considered three manner of ways, distinguished from the Essence; not by a real distinction, (as if the Essence were one thing, and the Person another) but as the manner of the thing.

We are to observe the order of the subsistence of these Divine Persons. In order of subsisting, the *Father* is before the *Son*, and the *Son* before the *Holy Ghost*; but we must know that they are equal in regard of Time, Majesty, Glory, and

and Essence. The *Father* is the first person, existing from himself, not from any other, in respect both of Essence and Person. The *Son* is the second person, who, in the consideration of his person, doth exist from the *Father* by eternal generation; but as to his absolute Essence is of and from himself. The *Holy Ghost*, or the *Spirit*, is the third person, in respect of his person, proceeding and flowing from the *Father* and the *Son*; but in respect of Essence, being God of himself, with the *Father* and the *Son*.

And we must know, that * the * *Deus* Trinity of persons doth not take away, or destroy, the Unity of the Divine Essence, (as the Unity of Essence denies not the Trinity of persons) *these three are one.*

Now this God is to be worshipped, as in such a relation of *Father, Son, and Spirit*, as considered in such a modification of the Divine Essence: we must worship the Trinity in Unity, and Unity in Trinity, otherwise we worship not God aright, nor worship the true

Joh. I. 14

Autō

Joh. I.

Joh. 15. 26.

unus in trinitate.

1 Jo. 5 7.

1 As Father, Son, and Spirit

true God. As God the Father, God the Son, and God the Holy Ghost, are the object of Divine Faith; so they are the object of Divine Worship. Prayer is to be directed to God the Father, Son, and holy Ghost; but we must not pray to either of the persons, but as united to the other. The Apostle tells the *Ephesians*, that they were without God in the world, they were Atheists in the world; and how doth he make this good, that they were Atheists? why thus; they were without Christ, without the knowledge of Christ. Though a man acknowledgeth, That there is a God, and but one true God; yet if he knoweth not this God in Christ, he is without God in the world, he is an Atheist, and an Atheist cannot worship God. Now here in the Text, when the Father is named, the other two persons are included. We are to call upon God the Father, in the name of his Son, by the help of his Spirit. So that *Turks* and *Jews*, who acknowledge not Christ, worship not God; nor many of our

com-

Ephes. 2.

12.

ἄστοι ἐν

τῷ κόσμῳ

χωρὶς

ἰσχυρ.

common people, who understand little or nothing of the Doctrine of the Trinity.

2. God the Father is to be worshipped as in relation to Us, as *2. As our Father.* Our Father, loving Us as sons; and so we are to come to him with an humble boldness, as his children, crying, *Abba, Father.* If we cannot say, *Our Father*, we cannot worship God.

Thus have I answered a second Question arising from the 21th Verse.

Quest. 3. *How doth Christ say, that they should no longer worship the Father [in Jerusalem,] when God saith of Jerusalem, that it is his Rest for ever ?* *Quest. 3. Psal. 132. 14.*

Ans. That spoken in the Psalm *Ans.* is true, especially of the Church signified by *Jerusalem*: it is true likewise of *Jerusalem* the type, in a limited sense: *Jerusalem*, Circumcision, Legal Worship, were to be for ever; i. e. until Christ, and the beginning of the new world in him; till the coming of the *Messiah*. Thus the Covenant of Circumcision is called an ever- *Gen. 17. lasting 13.*

lasting Covenant; and so it is said that the feast of the Passover should be kept by an Ordinance

Exod. 12 [*for ever,*] and so the Levitical
14, 17, 24 Priest-hood should be [*for ever.*]

Exod. 40 Well, this is that which our Sa-
15. viour teacheth in this one and twentieth Verse; That in the new Testament distinction of place, for the worship of God, is taken away, and that the Temporary Priesthood, and External Rites are abolished by Christ his coming. In the Old Testament God revealed himself in the Temple, over the Mercy-seat; but now Christ is the true Temple, and the true Propitiatory. The Body being come, the Shadows are vanished.

I pass on to the two and twentieth Verse: *Ye worship ye know not what; or, that which ye know not.*

Verf. 22.
"Οὐκ οἶστέ
σκετε.

Per præ-
occupā-
tionem.

This is spoken by way of anticipation, (a Figure in Rhetorique very common:) Christ is here aforehand with the woman, giving an Answer to a Question which she might be ready to propound,

pound, having occasion given her by his former Answer. She might say, *Though neither of these Worshipps must long continue; yet at present one onely of them is right, or one is better than the other; I would know which that is? Not yours, saith Christ; for ye worship ye know not what: but ours, for we worship that we know.* Though Christ had told the woman, that both these Worshippers (both of the *Samaritans* and the *Jews*) should cease, so that neither of them was that which shortly he would have to be; yet he doth not equal them in his censure of them, accounting one as good as the other: but he condemns the *Samaritan* worship, and approves of the *Jewish* worship; viz. that which the godly among them performed. As for you *Samaritans*, ye worship ye know not what, nor how: though you will say, you have a good meaning, and direct your worship unto God, and pretend the example of your fathers; yet forasmuch as your worship is not directed or warranted by the Word
of

Cultus
Dei assi-
mandus
est, qui
verbo
Dei no-
bis præ-
scribitur

of God, but taken up by you without this Rule and Foundation, it is indeed an ignorant, foolish worship, which cannot please God: but now as to the *Jews*, while they have God his Word for their Rule and Warrant, their worship is with knowledge and judgement, and that which God approves of. But in as much as the time is at hand, when the Levitical Priest-hood and Worship shall be abolished; if any *Jew* after such abrogation shall worship with observance of Levitical Rites, his worship will then be as bad as yours is now.

Now, let us see what Christ here teacheth: *Ye worship ye know not what.*

The *Samaritans* in their meaning did worship a Deity, yea the God of the *Jews*, and their Worship was somewhat refined from that gross state in which it was at first; yet because they did not conceive aright of God, nor worship him in the appointed place, and appointed mode; but had another Temple, and another Priest-

Priesthood, and Ceremonies of their own devising; for this reason they are said to worship they know not what; i. e. a fancy of their own brain, an Idol, not the true God. Hence we may conclude,

That it is but an idle and Idol-Doctr. worship, which is not directed to the true God rightly conceived of, as he hath revealed himself in Scripture; and which hath not Gods Word for its Foundation and Rule.

God himself is turned into an Idol, when people have false gross apprehensions of him, and worship him with any other than Scripture-worship, (such as is ordered or allowed by the Word of God; I say) when people have carnal, gross, unsuitable apprehensions of God, or do not conceive of him aright in his Attributes, Properties, and Relations, as he hath revealed himself in his Christ, they worship an Idol instead of God; and it is vain idle worship when people follow their own or other mens inventions instead of God his prescriptions.

Who

Who but God himself can tell what worship that is with which he will be pleased? Therefore hath he in the Old Testament declared his mind from time to time concerning this, with many strait prohibitions of adding or altering any thing. In nothing substantial or circumstantial must we make our own fancies, or mens inventions or prescriptions the Rule of our worship; but we are tied strictly to the Word of God for the kinds and parts of Worship, to have them determined by God; and we are also tied in circumstances of worship, not to act in particulars contrary to the general Rule of Scripture.

Ἐντολὴ
τῆς Θ:ς.

The matter of God's worship, whatsoever is acted as a part of worship, must be something commanded by God; and in the modifying of worship, we must see that nothing be done contrary to the Word, or unworthy of God. The Heathens grossly fancied a plurality, a multitude of ridiculous gods; and they tell us, that each god is to be worshipped and served according

cording to his own directions: So *Socrates* can teach us, that *God* is to be worshipped as he himself will. And what doth the Scripture teach us? why this, That *the Lord our God is one God*, and that him we must fear, and keep his statutes and his commandments, which he commands us. *God* often calls upon men to take heed that they follow not their own hearts, that they go not in the way which themselves shall chuse, that they do not what seemeth good in their own eyes.

The scope and summe of the Second Commandment, is to order us in the solemn Worship of *God*, in Religious exercises, and therein, under an expresse prohibition of Image-making, and Image-worship; (which was the cheif invention of men, for corrupting of Divine worship) I say, under that one instance *God* flatly forbids all mens devices and inventions about his Worship: For this is a Rule to be observed for the understanding of the Commandments, that where any fin

Mat. 5.
21, 22,
27, 28.

is expressly forbidden, under that general expressed, all the *species*, and individuals, and degrees of that sinne, together with all the causes, and means, and occasions, and appearances of that sin, are likewise forbidden; Thus our Saviour interprets Commandments: So that I say, the second Commandment forbids, not only the making and worshipping of Images, (the grossest Idolatry,) but also, all Superstitious devices of men in the worship of God: And doth not God charge his people,

Deut. 5.
32.

not to turn aside from his Commandments, either to the right hand, or to the left?

When men, out of prophaneſs, or Atheiſm, worship not God at all, this is to turn aside to the left hand; and for men, under pretence of Religious zeal, and good intentions, to set up, in the worship of God, that which he hath not commanded; this is to turn aside to the right hand, and this is forbidden: When we have not the light of God's Word to direct us in our worship, we offer to him

him a Sacrifice without eyes.

Now let us see what the Scripture speaks of such deviled Will-worship, that we may see how God likes it, and what good it is like to do us.

See our Saviour his censure of such worship, quoting the Prophet *Isaiah*; *In vain do they worship me, teaching, for Doctrines, the commandments of men*; and surely this is the worst of all vanities, when our Religion and Worship shall procure a vain thing.

Yea, such Will-worship of humane invention, is so far from being profitable to us, or pleasing to God, that God accounts it done to Devils, not to him: This is no rash assertion of mine, or

gratis dictum. Ye may read it in Scripture, *They shall bring their Sacrifices to the Lord, to the door of the Tabernacle of the Congregation*, (they shall do herein, according to my appointment) *and shall no more offer their Sacrifices unto Devils*. And in the latter of those Texts, *viz. in Deut. 32. forasmuch as they worshipped Idols, they*

Mat. 15 9

Isa. 29. 13

Deo non

proban-

tur, quæ-

cunque

extra

verbum

de con-

silio ho-

minum

in sacris

constitu-

untur.

Chern.

in locum.

Levit.

17. 7.

Deut. 32.

17.

they are charged with *sacrificing*
 2 Chron. unto Devils. And *Jeroboam* his
 11. 15. Idols are called *Devils*, and so are
 Rev. 9. Antichrist his Idols.
 20.

This is God his estimation and
 censure of Idolatrous worship, and
 all devised fictitious worship, wch
 is not according to God's own
 appointment, wherein men wor-
 ship an Idol of their own brain:
 whatever they intend or pretend,
 not God, but the Devil, is served
 by such forbidden uninstituted
 worship. *Jeroboam* did not plain-
 ly renounce the true God, but
 pretended and intended still the
 worship of God, when upon a po-
 litick account he set up the Calves
 in *Bethel* and *Dan*: nor did the
 people that went up thither, in-
 tend the worship of Devils; yet
 God in his Word tells us, that
Jeroboam set up this worship to
 Devils.

O how cautelous should men
 be, and fearful, lest they worship
 Devils instead of God? how care-
 ful to keep close to God his Insti-
 tutions?

Now you have seen, that our
 Saviour

Saviour his answer here to the Samaritan woman, teacheth us, how vain, & idle, and how distastful to God, that worship is, which is devised and appointed by men, contrary to the Word, or without Scripture warrant.

Well then, it follows hence,

1. That the worship of *Turks*, and *Jews*, is an idle Idol-worship, because they worship God out of Christ; conceiving far amiss of that God whom they pretend to worship; and making an Idol of him, (there being no such God made known in the Word, to be the Object of worship.

2. That the worship * of Papists is an idle Idol-worship; for they conceive amiss of God, and of his worship: as if his presence were tied in a special manner to Images, or as if he were to be worshipped in Images, or could be represented by Images; there is no such God. They conceive amiss of Christ, as if he could be held in the hands of the Priest, after the consecration of the bread (or host, as they call it,) there is

* In scripturis Idololatræ vocantur

qui Divinum cultum, Idolo five

proprie dicto, five figurate, tribuunt.

Rainoldus
Quis tam amens ut

Dei formam & imaginem statuere referri perhibeat?

Euseb.
Quam imaginem ponetis ei qui spiritus est, &c. *Hier.*
in *Esai.*

no such Christ; so that they worship a God and a Christ of their own devising; and they have monstrously corrupted the whole worship of God, by a multitude of inventions, and superstitions, and devised rites of their own; they have many new forms of worship which God hath not commanded: they have introduced a multitude of Ceremonies, which they make the worship of God; in which their Religion mainly consisteth. *They worship they know not what.*

3. The worship of a number of *Protestants* is an idle Idol-worship. Oh, how many are they who worship justly falleth under this censure! As,

1. They that have no understanding of the Doctrine of the Trinity, no knowledge of the personal relations of *Father, Son and Spirit*, to be considered in the Godhead, and yet pretend to worship God. *These worship they know not what.*

2. They that worship God otherwise than he hath appointed

and in such ways, and by such means, of worship as he doth not approve of; that follow their own fancies, or other mens inventions, with a neglect of, or in opposition to, Gods prescriptions. These do, in the point of worship, they know not what, and that of which they can give no account to God.

3. They that seek not to be resolved in their own Judgement and Conscience, that what they do in the business of Religion, suits with the mind of God, and so is his Worship; but cast themselves upon the streams, to be carried which way that runs.

4. They that have no other apprehensions about Religion, or the Worship of God, but the Laws of the Land, or the Constitutions of the Church in which they live; that trouble not themselves to enquire whether it be right or wrong; whether it be acceptable to God, and consonant to his Word; but this is commanded by Superiors; and this they do, and therefore they do it, and will do it; (as if Superiours were infallible,

Non tan-
quam
Diis
gratum,
sed legi-
bus ius-
tum.

Use 2.

ble, and could not possibly com-
mand that which ought not to
be done. Thus *Seneca* the hea-
then said of himself; *That he ob-*
served the worship of their Gods, not
as acceptable to the gods, whom he
thus worshipped, but as commanded
by the Laws : But Christians
should know and do better, and
the Word of God teacheth other-
wise; viz. to look to God's Law
and attend to his mind, and seek
to please him in our worship.

Let us therefore look to this
that our worship be rational, and
rightly founded; viz. upon the
Word of God: Men are very
prone to invent worship, have na-
turally a delight to make a wor-
ship of their own; and man is na-
turally apt to regard and adhere
to humane inventions, rather
than Divine prescriptions: The
several ages of the Church have
given sad experience of this; we
have therefore need to look to
ourselves, and, from what hath
been already said, and made good
from Scripture, we may judge
how careful people should be, to

see that they go upon right grounds in the worship of God : Do we not in worship seek God ? if we do not, then there is no reason in our worship ; we are no better than bruits : Well, if we would find God, or have any benefit by our worship, we must be able to say, *We worship that we know* : We must have the knowledge of God, and a knowledge of his Will ; must understand how he is to be worshipped ; must therefore look into his Word ; must see what he hath appointed there, and must take directions from thence. I have been long enough in the Context, therefore I will stay no longer from the Text ; wherein we have the very *An approach to the Text.* pitch, and highest pitch of our Saviour his discourse with the *Samaritan* woman. But before I *The immediate connection of the words.* fasten upon the Text, it will be convenient to shew you the more immediate Connection of the words.

The Dialogue or Colloquy between Christ and this woman, is from the nineteenth verse, plainly

ly about the Worship of God; concerning which, the Woman puts forth a Question to Christ, and desires to be resolved by him, in the twentieth verse; *Our Fathers worshipped in this Mountain, and ye say, that in Jerusalem men ought to worship: Whether are we or you in the right?*

Our Saviour's first Answer, was (as I have already hinted) to this effect: That she needed not to be solicitous about this, because neither of these two worships was long to continue. Believe me woman, *The hour cometh, when ye shall neither in this Mountain, nor in Jerusalem, worship the Father.* Here he teacheth her, that there shall be an abrogation of Moses his Ceremonies, and of the whole Levitical Service; for under the name or title of the place of worship, *Jerusalem*, he comprehends the whole Jewish worship, which, for the most part of the Ceremonies, was by God's appointment to be performed there, and not elsewhere.

Well; but though neither of these

these worships must long continue, yet for the present, one is right, or one is better than the other. Which is that?

Not yours (saith Christ,) *but ours*; Yours is stark naught, for ye worship ye know not what: your worship hath no word of God instituting or warranting it: but *we worship that we know*; our worship is grounded upon the Word of God: [*For Salvation is of the Jews*] i. e. to them are committed the Oracles of God; with them, is that word wherein they have a saving manifestation of God in Christ (though not yet so clear as shall be) and a discovery of the right way of worshipping God unto Salvation: and surely this is the right worship, which is taught and warranted by the Word of God.

Object. But if the Jewish worship be grounded upon the Word of God, how shall it be abolished?

Sol. To this Christ answers, that God had prescribed and appointed that way of Mosaical worship, not for perpetuity, but only

Rom. 3.2

The saving Doctrine of the Covenant of Grace, is among the Jewes.
Diod. in loc.

Gal. 4. 1, to continue till the fulness of time
 2,3,4. should come; till the *time of Re-*
 Heb. 9. 10 *formation*; i. e. till the time of the
 New-Testament, when (all that
 was signified by those Ceremonies
 and outward Services, being ful-
 filled in Christ) that temporary
 Ceremonious worship shall be
 changed into a spiritual and more
 excellent worship, which shall ne-
 ver be abrogated: And Christ
 tells the Woman, that now the
 term of that *Levetical* worship is
 expired, (the Messiah being come
 to put an end to it.

Here is the summe of Christ
 his Answer. There is a double
 Word of God respecting his wor-
 ship; One Word concerning the
Levitical worship, delivered by
Moses, which was to be in force
 till the coming of the *Messiah*;
 that word belongs not to the New-
 Testament worshippers. There
 is another word concerning the
 Spiritual Worship of God, that is
 perpetual; which word also the
 Patriarchs before the Law, and
 the godly under the Law, did ob-
 serve; (though both before and
 under

under the Law, it was hooded and cloathed (as it were) with certain Ceremonies appointed by God; but now in the New-Testament, this is the voice and plain open expression of the Gospel-word, [*The true Worshipers, shall worship the Father in Spirit and in Truth.*]

This is the Connection of the words, which I have made out as plainly and as briefly as I might.

The Text is an assertion of the true nature and state of right Gospel-worship, with a double reason to confirm it. *Text de-
vid. d &*

Gospel-worship is asserted to be a worship in Spirit and in Truth.

Now of this there are two Demonstrations.

1. The first Demonstration is drawn from the *Will* of God: *The Father requireth such to worship him*: God stands upon it, to have such Worshipers, and this is the worship which he commandeth, which will please him.

2. The second Demonstration is taken from the Nature of God;

he is a Spirit, a pure spiritual Essence; therefore the worship done to him must be *Spiritual*, answerable to his Nature.

The true Nature and state of Gospel-worship is asserted in the former part of the Text: *The true Worshipers shall [now] worship in Spirit and in Truth.*

opened.

I shall a little open these words, and then conclude something from them: *The hour cometh*, i. e. the time is at hand: Here he teacheth, that the Mosaical Ordinances were not perpetual, but imposed onely for a time, and that they were at this time even out of date.

Yea, the hour [*now*] is, viz. in part, Christ being come, hath already obscured the grace of the legal-worship: and Now is the time of reformation: Now the time is come, that the true worshippers shall worship after another manner: The Temple and Priest-hood, and ritual worship, which hitherto have been used with approbation, must henceforth be laid aside, and now the

Fa-

Father must be worshipped [*in Spirit, and in Truth.*]

To let pass these various acceptions of the terms, *Spirit and Truth*; I shall onely shew you what is the import of these terms here; what it is to *worship in Spirit, and in Truth.*

That we may understand this, we must note the *Antithesis*, here intended by our Saviour; he opposeth Gospel-worship to both the former worships spoken of in the Context; that of the *Samaritans*, and that of the *Jews*; the *Samaritan* worship was hypocritical and counterfeit, not that which God had appointed, for the internals or externals of it; it was heartless devotion, and uninstituted worship; and the *Jewish* worship, as to the external part of it (as instituted by God) stood in Meats and Drinks, and divers Washings, and Carnal Rites, and Ordinances, so called by the Apostles; and the institution of Heb. 9. 10 that worship is said to be *The* Heb. 7. 19 *Law of a Carnal Commandment*; and the generality of the *Jews*

were so grossly carnal in their apprehensions of the business of Religion, that they stuck in the outward Ceremonies, having no respect at all to internal and spiritual worship, nor minding that which was signified by those carnal rites and shadowes: but if the Ceremonial Law were observed in offering Sacrifices, and in the point of Meats, and Drinks, and Washings, &c. they reckoned that all was well enough: This is that which God upbraideth them with, and for which he sharply reproveth and threateneth them.

Now according to the *Antithesis* here intended; [*Spirit*] signifies the heart, and its renewed spiritual motions and affections, together with the expressions of those affections, in such outward actions as necessarily flow from them: [*Truth*] signifies sincerity, as opposed to hypocrisy; and it signifies the very substance and kernel of Religion, that worship which is real and substantial, which stands in the *Truth* of those figures and

shadows, that which was figured by those legal Sacrifices, and other ceremonial Ordinances, that which is indeed the thing that God looketh after; and [*Truth*] likewise importeth a consonancy to the Word of God.

True worship is that which is ordered and commanded by God, that which is according to the Rule.

So then, worship *in Spirit and in Truth* is opposed to the Carnal Ceremonious worship of the *Jews*, and to the heartless and devised worship of the *Samaritans*, which was a false worship, wanting the Rule of God's Word, appointing and warranting the matter of it, as well as the truth of a good heart, for the manner of performing it.

Worship in Spirit and in Truth is sincere, spiritual, instituted worship, Scripture-worship, which hath the Word of God, for its foundation and rule. This is true right Worship.

Obj. *Did not the true worshippers in the Old Testament, worship God*

God in Spirit and in Truth ?

Ans^r. God is always the same, so that from the beginning of the world he was never pleased with a worship not spiritual and true; and undoubtedly, the godly worshippers among the *Jewes*, worshipped spiritually, *in Spirit*, and truly, *in Truth*; but yet in the worldly Sanctuary at *Jerusalem*, and in shadowes and figures; and with the observation of many outward Ceremonies: so that in shew, and as to the external part, their worship was Carnal; we may say that the Worship under the Law, was in it's substance, and soul (as I may call it) spiritual; but in respect of the outward shape and body of it, it was in some sort carnal and earthly: Whereas the New Testament worship is *in Spirit*, without such a carnal body and covering of Ceremonies, and *in Truth* without figures and shadowes.

Obj. But do not we now under the Gospel worship God, as bowing the Knee, lifting up the Hands and Eyes in Prayer? &c. And are not

1 With outward Ceremonies.

our Sacraments, as to the visible matter of them, carnal Elements?

Ans. The former sort of these Ceremonies are natural, such as flow from the Nature of the thing, and serve to a lively expression of the inward motions and affections of the Soul, and so appertain to the worship, which is *in Spirit*; for spiritual worship is not only the inward affection, but also meet outward declarations and expressions thereof in action.

As for the latter sort of Ceremonies, *viz.* the Sacramental Rites, they are instituted by God himself; but they are so few, and so plain and significant, that they do not at all diminish or obscure the spirituality of the Worship.

Now to fetch some Doctrine out of the Text.

That which I shall conclude *Doct.* from thence, is either implied, or expressed in the words.

The Doctrine implied is this:

That true Gospel-professours are *Doct. I.*
true Gospel-worshippers: All true *implied.*
 Christians .

Christians do indeed worship God : Our Saviour here speaks of Christians in contra-distinction to *Jewes* and *Samaritans*; and this is the description and Character of them; They are *true worshippers*.

The Doctrine expressed, is this.

Doct. 2. Doct. 2. That true Gospel-worship is that which is performed in Spirit and in Truth.

Doct. 1. Doct. 1. True Gospel-professours are true Gospel-worshippers.

Explication of,

I shall in a word open the Subject, and insist a little on the explication of the Attribute.

the subject.

The Subject of the proposition, *Gospel-professours*; These are such as own the Doctrine of the Gospel, and profess the Name of Christ, profess themselves to be of that Religion which the Gospel teacheth; and they who hold forth such a profession, are called Christians.

Now profession is either feigned or unfeigned, either in hypocrisy, or in sincerity, either a profession

feſſion in word only and in ſhew,
or that which is a profeſſion in-
deed and in truth.

Now our Doctrineth doth not
ſpeak of all profeſſion, (as to ſay,
that all who profeſs themſelves to
be Chriſtians, are Goſpel-wor-
ſhippers) but of true profeſſours,
ſuch as are Chriſtians indeed; all
that do with judgement own, and
with affection embrace, the Do-
ctrine of Chriſt, and ſincerely
profeſs the Chriſtian Religion.
Theſe are *Goſpel-worſhippers*, and
do truly worſhip God: This is
the Attribute of the propoſition, ^{2 of the}
which cometh now to be explain- ^{Attribute}
ed.

*Queſt. What is it to worſhip God?
What is carried in this notion of
worſhip, when it is related to God as
it's Object?*

Anſw. Religious adoration, or
the Worſhip of God, is either na-
tural, or inſtituted.

1. Natural-worſhip I call that
which doth ariſe from the conſi-
deration of a Deity, that which
Nature it ſelf will tell us is due
unto God. Whoever acknow-
ledgeth

ledgeth that there is a God, will easily acknowledge that he is to be worshipped, i. e. believed, feared, loved, invocated, trusted in, &c.

2. Instituted-worship is that which depends on, and answers to, the Revelation of Gods will, any way or means appointed by God for the exercising of Natural worship, which is due to God, as God; any work or service of divine institution, to be performed unto God: This Notion of worship, in such a strict sence of the word, is especially to be considered of in the prosecution of the second Doctrine; but now in the first point, I shall take it in the largest sence of the term; and you may take this description of it.

*Worship
described*

True Worship, is a Religious holy observance of, and obedience to, the only true God, as our God, in all things commanded by him; performing all duty in Faith, through Jesus Christ the Mediator, unto the glory of God.

*Description
explained.*

I shall give you the sence of this Description in five conclusions.

1. The

1. The Object of Religious wor-ship is God, the true God, our God. Concl. 2.

This first Conclusion hath three Branches, Trimembris.

1. *God* is the Object of Worship: Religious worship is to be exhibited only to God the Father, Son, and Spirit; to him, and to him onely, must our worship be directed; for worship is a Solemn acknowledgement of a Deitie: Therefore the Scripture holds out to us this Object of worship, excluding all others; *Prepare your hearts to the Lord, and serve him only: Thou shalt worship the Lord thy God, and him onely shalt thou serve.* 1 Sam. 7. 3. Mar. 4. 10

2. We must worship the *True God*, or worship God [as God]; therefore we must have true apprehensions of God, right conceptions of him in his Nature, Attributes, and Properties, and a true knowledge of God in Christ, and as he hath revealed himself in the Covenant of Grace.

3. God must be worshipped
and

and served [as *our God*] with an appropriation of him to our selves, apprehending our Covenant-Relation to him, and Interest in him: *Thou shalt worship the Lord [thy God] God, the true God, our God*, is the sole Object of Religious worship.

Concl. 2. 2. The right worshipping of this our God, is a religious, holy observance of him, and obedience to him; so that true, full worship, takes up the inward and the outward man; and takes in all sorts of duties, and all points of obedience: there is an Universality, both respecting the Subject of worship, which must be the whole man, and respecting the Parts of worship, how far it is to extend in point of duty; to all duty, it must be whole obedience.

*Inward
worship.*

First, there must be the worship of the inward man; heart-worship, soul-worship, which consisteth in

1. A right knowledge and acknowledgment of God, as he hath revealed himself in his Word and Works. And 2. A

2. A Religious holy affection toward God, thus known and acknowledged ; for we must know, that the Law of God, which is the rule of his worship, is Spiritual, reaching the understanding and affections, and all the powers of the Soul. We have both this knowledge and acknowledgement of God, and this affection toward God, called for by Moses ; *Hear O Deut. 6. Israel, the Lord thy God is one Lord ; 4) 5.* (know this) *and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and withal thy might.*

Now Religious holy affection towards God hath in it, and noteth out to us, all the internal duties of worship, which are the Souls more immediate actings, wherein we glorifie God : It cannot be expected, that I should name them all ; I shall but touch upon some few specialties.

1. Faith is one part of the Internal worship of God : I say, Faith to believe God, and Faith to believe in God ; for there is a great difference between these two. And

And the first of these, viz. to believe God, is to be taken in a double sence ;

1 To believe God.

1. *Credere Deum*, to believe the Being of the true God ; that there is a God, and that he is such a God as the Scripture speaks him to be.

2. *Credere Deo*, to assent unto, and be thoroughly perswaded of, all that God hath spoken in his Word ; so submitting our judgement, and stooping our reason to Gods revelations, resting satisfied with them : This surely is part of that worship and honour which every soul oweth to God ; To believe God his Being, and to believe his Sayings.

2 To believe in G.d.

Then, to beleive in or on God, is, to have the Soul carried by Faith unto God in Christ, as my God and Father ; and to apply to my self the promises of Grace, which in Christ, are yea and amen. So casting my self upon God, and depending on his Fatherly goodness, for all good things for Soul and body.

This Faith is to be lookt upon,

as

as a vertue or work of the Soul,
which appertaineth to, and is
part of, the inward worship of
God.

2. Another ingredient of Di- ^{2 Love.}
vine internal worship, is Love;
when knowing God to be the chief
good, and apprehending our own
interest in him, we love him tru-
ly, and above all other things;
desiring nothing so much as com-
munion with him, and to be con-
formed to him: This worship is
called for in Scripture; *Thou shalt* Mat. 22.
love the Lord thy God withal thy 37.
heart, and withal thy soul, and with
all thy mind.

3. The fear of God, is the in- ^{3. Fear:}
ternal worship of God, when reve-
rencing the Word of God, and the
Majesty, and Holiness, and Justice
of God, we flie sin, as being fear-
ful to offend God, and careful to
please him in all things: This
holy fear is called for in many
places of Scripture; *Thou shalt* Deut. 6:
fear the Lord thy God; Fear the 13.
Lord ye his Saints: In thy fear will Psal. 34.
I worship, saith David: This fear
of God is such a special part of in-
ward

ward worship, that is is (not rarely) put for the whole worship of *God*, for all Religion and godliness: The Prophet *Esay* saith: *Ia. 29. 13* *Their fear toward me, is taught by the Precepts of men.* Our Saviour quoting this Text, gives us the sense of it thus; *Mat. 15. 9.* *In vain do they worship me, teaching, for Doctrine, the commandments of men.*

4. Repen-
tance.

4. True Gospel-Repentance, which comprehends Faith in it, and is the turning of the whole Soul unto *God*, lookt upon as an effect of Sanctification, is the internal worship of *God*. When we acknowledge our finnes, and, acknowledging them, bewail them, and cast our selves by Faith upon the Mercies of *God*, through the Merits of *Jesus Christ*, firmly purposing, by the help of Grace, to abstain from sin, and to obey *God* in all things; herein we give *God* the glory of his Omniscience, and Holiness, and Justice, and Mercy; and this is surely to worship *God*, when in our hearts we reverence him, and give him the glory of his Attributes. This is that

that worship which *Paul* taught;
Repentance toward God, and Faith A^d. 20.
in our Lord Jesus Christ. 21.

5. The inward worship of *God*,
 is, with a thankful heart, to ac-
 knowledge the goodness and be-
 neficence of *God* towards us; look-
 ing upon our selves as utterly un-
 worthy of any of his gifts; seri-
 ously purposing to glorifie our
 good *God*.

I might multiply particulars,
 wherein the internal worship of
God consisteth: But these few
 hints shall suffice.

Secondly, As concerning Ex- *Outward*
 ternal worship, I shall only hint *worship*.
 what it is in general: To wor-
 ship *God* Externally, is sincerely
 and regularly to professe and
 practice true Religion; carefully
 and conscionably endeavouring
 to perform all outward duties in-
 cumbent on us by the command
 of *God*: I say, *sincerely* to profess
 and practice true Religion in per-
 forming such duties.

Note this by the way,

Though Internal worship may *Note*.
 be where there is at present no
 acting

acting of that which is External,
 yet there is no External worship
 (which is indeed worship) with-
 out Internal: that which is only
 an action of the outward man,
 (meerly bodily exercise) and not
 an act likewise of the inward man,
 the act of the heart and Soul mov-
 ing toward *God*, that is not the
 worship of *God*: However the
 Soul may and doth often act to-
 ward *God* in holy Worship, in
 Faith, and Love, and godly Fear,
 &c. when no visible, external act
 of worship is put forth; when
 there is nothing done in point of
 worship, that may fall under the
 notice of man. But this I pray
 observe, That worship which is
 meerly External, is not (to speak
 properly) any worship at all, but
 meer hypocrisie, and formality,
 and carnal compliance, and con-
 formity to custome; so that you
 are not true worshippers before
God, and in his account, and so
 are not right Gospel Professours,
 and real Christians, if your
 worship be onely External; if
 you satisfie your selves in per-
 forming

forming the outward acts of duties, not drawing near to God with the heart; this is to bring flesh to God for an Offering, and this is not reasonable service; for *λογικὴ* God is a Spirit, and it is reasonable *λατρεία* to offer to him, that which is suitable to him, spiritual service.

And as they are not Gospel-professors, or true Christians, in the account of God, who worship not him with an internal spirit-worship, though they be never so frequent and constant in external acts of Religion; so they that will not afford God the service of the outward man in publick and private actions of Religion and Worship, do declare themselves to men, not to be real Christians, or Gospel-professors, because they are not Worshippers of God; For as God observeth the heart, and judgeth according to what he findeth there, so man judgeth according to the outward appearance. They who have no care or desire to worship God outwardly in the way of his own

E

Or-

Ordinances ; it is sure that they do not worship him inwardly ; do not acknowledge him, nor believe in him, nor love him, nor fear him in their hearts.

Thus you see, that true Worship takes up the inward and the outward man.

Concl. 3. 3. As God is to be worshipped with the whole man, so with *whole* Worship : Our Worship must extend to all duty : God must be observed and obeyed in [*all*] things commanded by him ; in point of Worship, we must do that which God hath commanded ; *only* that, and *all* that, and *as* commanded by God.

1. *Only* that which God hath commanded : Seeing all Worship is to be directed to God, we must for the matter and substance of Worship be directed and ordered by God, that we may know it pleaseth him, and that what we do, may not be excepted against, with a *Quis injunxit?* Who required this at your hands ? The Word of God is the Christian's Rule for his whole practice

practice; nothing ought to be done, but what the Scripture commands or allows.

2. In worshipping and serving God, we must have respect to the whole revealed Will of God; to do all that he hath commanded: *Ye shall observe [all] my Statutes,* Lev. 19. *and [all] my Judgements, and do* 37. *them: Ye shall teach them to ob-* Mat. 28. *serve and do [all] things whatsoever I have commanded you:* 20. We must not half it with God in the business of Religion.

3. That which we do in the Worship of God, the matter whereof is God his Command, must be done [*as commanded*] with conscience of Gods Command, & in Obedience to it, with respect to God's Will, that in doing it, we may please him; *I will praise the Name of God,* saith David; *This* Psa. 69. *shall please the Lord: Paul prayeth* 30. 31. *for the Colossians, that they may* *Walk worthy of the Lord unto all* Col. 1. 10. *well pleasing.*

This is that which a Christian should look to in all his services: This is my duty, God hath com-
E 2 mandated.

manded it, and in doing this I shall please God; therefore I will do it.

Thus I have briefly shewed you the extent of worship, respecting the matter of it, *all duty, omne præceptum*, all that God hath commanded, with a limitation, *tantum præceptum*, onely that which is commanded, and a regulation, *quâ præceptum*, as commanded.

Concl. 4. I. What we do in point of Worship, must be done in Faith, through Jesus Christ the Mediator.

There are divers significations of the Word [*Faith*] in Scripture, which I shall not now trouble you with, but shall plainly shew the meaning of this fourth Conclusion; for the opening of our description of Worship.

I. We must worship God [*in Faith*] i. e. *with knowledge*, being well resolved in our own judgment and conscience, that what we do, suits with the mind of God, and so that it is his worship, that which he requires and

approves of; as the Apostle in the case of indifferent things, in point of eating or not eating such and such Meats, and touching the observation of dayes, saith, *Let every man be fully perswaded in his own mind*: This is the Apostle his meaning there. Though *to eat*, or *not to eat* be indifferent in it self; yet let every man take heed in eating, or forbearing to eat, and see that he doth it with knowledge; being well perswaded that what he doth, is pleasing unto God. Let him that eateth be sure, that he doth not sin in eating; and let him that forbear-eth be sure, that he offends not God or his brother in forbearing.

Now, whereas the Apostle requires such a full perswasion about things indifferent; much more is it required about necessary things, which God hath commanded or forbidden, that in these matters we be well resolved of what we take up in practice. A man may do that which God commands, and forbear that

which he prohibits; and yet sin in such an action or omission, because what he doth, he doth not with knowledge, his action proceeds not from a judgement well informed, and so he doth it not upon good grounds: It greatly concerns us, that our worship be according to knowledge. *Whatsoever is not of Faith* (in this sense) *is sin*; It is sin for us to do any thing in the worship of God, ignorantly and doubtingly: we must be well perswaded that the action pleaseth God, as knowing that he hath commanded it, or allowes it.

2. There must be [*Faith*] in our worship, *i. e.* Faith to eye God, and to deal with him, in every religious duty or exercise. *Faith* to believe in Prayer, that God can and will hear and help, and give us that which we ask in his Son's Name. *Faith* in reading and hearing the Word of God, to believe that it is true in its predictions, and promises, and threatenings, and to apply it to our selves. *Faith* in the use of all

Or-

Ordinances, to believe that God will accept us in them, and bless them to us for good. " There must be *Faith* to see assistance in the power of God, and to fetch strength from the promise, and to see acceptance in the Grace of God, and a Reward in the Bounty of God. This Faith must be in our Worship, that it may be pleasing to God, and profitable to us. T. M.

3. God must be worshipped and obeyed in Faith [*through Jesus Christ the Mediator*] i. e. There must be an application of the promise of Grace, and an assiance on Jesus Christ, for the acceptance of our persons and services. Without a Mediator we cannot come neer unto God; our best services are so faulty and so filthy, that in themselves they are rather a dishonouring of God than otherwise, and therefore cannot be pleasing to God, but onely through Jesus Christ, in whom the Father is well pleased. Therefore when we worship God, we must gather into Jesus Christ, and lay

hold upon his Righteousness; and present our services to God through Christ; and leave our duties with Christ to be offered by him to his Father, and our Father, that they may be accepted through him, as from him, and for his sake.

I shall insist a little longer upon this forth Position, that we are in hand with, further to evince the necessity of Faith in the Mediator, unto a right worshipping of God.

First, I shall shew it respecting Prayer in particular, and then respecting all Worship in general.

First, respecting Prayer, Faith is necessary, To set Prayer on foot, and To carry on the work and duty of Prayer, and To the concluding of Prayer with an *Amen*, and To keep the heart in a right frame after Prayer.

1. It is necessary to set Prayer on foot, or to bring the Soul to Prayer: Can a man have any stomach to go and crave, and make

make request, where he hath no hope to speed? Now where effectual *Faith* is not, there can be no hope to speed in any suit to God; and that upon this two-fold account.

1. It is upon account of the relation, in which any soul standeth unto *God*, that it can have any hope of obtaining that which it seeketh from *God*: It is the consideration of *God* his Fatherhood and our Son-Ship, that must bring us to Prayer, giving us encouragement to go to *God* with our petitions. The Prodigal, saith, *I will arise, and go to my Father.* A Child hath reason to

Luk. 15.

18.

hope that his Father will hear him, and do for him, when he cannot expect it from a stranger. Now, how come we into the Religion of *God*, to have him to be our Father? How come we to have the Son-ship of Christ upon us; by vertue of which we may be admitted into the presence of *God*, and be received by him?

See that Scripture; *As many as received him, to them gave he this*

John 1.

12.

Ἐξουσίαν Power, (this Priviledge) to become
αὐτῶν the Sons of God; even to them that
 believe on his Name. Ye are all
 Gal. 3. 26. the children of God, saith the A-
 postle, by Faith in Christ Jesus.

2. We cannot stand before
 God without Righteousness, and
 this the Soul hath not of its own,
 in it self. We cannot look up-
 on our selves, but as sinful guilty
 persons, nor upon our duties, but
 as very defective. The Righte-
 ousness which we must have, that
 we may be accepted of God, must
 be a Righteousness out of our
 selves, another's Righteousness,
viz. the Righteousness of Christ,
 which yet must be ours, that it
 may do us good: Now it be-
 comes ours by Faith; the Right-
 ousness which gives us access to
 God by Jesus Christ, is the Right-
 ousnes of Faith, the Righteousness
 of God which is by the Faith of
 Jesus Christ, unto all and upon all
 that believe: Now for as much as
 without this Righteousness we
 can have no hope God-ward;
 How can we with any confidence
 draw neer to God, till such time

*Δικαιο-
 σύνη ἐκ
 πίστεως.
 Rom. 3.
 22.*

as by Faith we close with Jesus Christ, and apply his Righteousness to our selves? Upon this account Faith is necessary to set Prayer on foot, to set the Spirit of Prayer on work.

2. Faith is necessary to carry on the work of Prayer, and for the discharging of the duty.

1. That we may with humble, holy boldness, with a Child-like confidence, pray unto God: *In Eph. 3. 12 whom we have boldness and access with confidence, by the Faith of him.*

2. That we may lift up holy hands in Prayer. *I will, saith the Apostle, that men pray every where, 1 Tim. 2. 8. lifting up pure hands, without wrath or doubting: It is Faith that purifies the heart; Having these promises, 2 Cor. 7. 1 let us cleanse our selves from all filthyness of the flesh and spirit. Revelations concerning the Love and good Will of God, concerning Christ, and Grace, do purge the Soul that takes them in.*

3. Faith is necessary for the enlarging of the heart in Prayer:
and

and to make us lively and earnest in praying: *I believed, therefore have I spoken.* The believing Soul will utter it self, and even pour it self forth before the Lord: being perswaded, it shall through Christ obtain, at the hands of God, that Grace which it sues for: but the Unbelieving heart is straitned; and where Faith is not, fervency cannot be; and where fervency is not, the success of prayer is doubtful, at least. The effectual *fervent Prayer* of the Righteous man availeth much

3. Faith is necessary to the concluding of our prayers with an *Amen*; testifying, as our desires to have our petitions granted, for our reliance on God, and a perswasion that he will, for Christ his sake, grant our requests: For it is by Faith that we leave our prayers with Christ, in whom all the promises of God are Yea and *Amen.*

4. Faith sets and keeps the Soul in a right frame after Prayer.

1. It sets the heart at rest, and keeps

keeps it quiet. When I consider that Christ hath the offering up of my prayers, and that God will not throw aside any of the petitions which his dear Son brings to him, this quiets my heart: *When* 1 Sam. 1. *Hanna had prayed, she did eat and* 18. *her countenance was no more sad:* If she had not Faith, her stomach would have been no better, nor her heart quieter after Prayer, than it was before: but now believing that God had looked on the affliction of his Hand-maid, and that he would give her that blessing which she prayed for; now, I say, she goes away rejoicing in the goodness of God, apprehended by Faith, and eats her bread with a merry heart.

David being among many enemies, and in the midst of dangers, having prayed, could lye down Psa. 3. 5. and take his rest; believing that the Lord would preserve and deliver him, as he had prayed.

2. Faith sets the Soul, and keeps it, in a patient, waiting frame; and this is that which
God

psa. 27.
13, 14.

God requires, and that which he loves ; *I had fainted*, saith David, *unless I had believed to see the goodness of the Lord in the land of the living ; wait on the Lord, &c.* David's Faith resting on the promise of God, upheld him to wait on the Lord for the accomplishment of his promise. The Apo-

Hebr. 10.
35.

stle tells us, *We have need of patience, that after we have done the Will of God, (viz. in praying, and using such means as God hath appointed) we may receive the Promises :* There is a Promise of

Isai. 30. 18

God to waiting Souls ; *Blessed are they that wait for him :* Now it is onely the believing Soul, that is a

Isai. 28. 16

waiting Soul ; *He that believeth, will not make hast.* The godly are spoken of *Psal. 123. 2.* as having confidence in God, and waiting for his goodness.

3. Faith keeps the heart in a praying disposition & frame, sets the Soul on work, to pray again and again, often to ask the same things, till we have a clear and full Answer from God: And Faith makes the Soul importunate with God.

God, still rising higher and higher in holy importunity: I believe that this Mercy will come, in answer to Prayer; therefore I will pray instantly that it may come, and constantly till it doth come.

Thus Faith is necessary with respect to prayer-worship, which is indeed a principal part of the Worship of God.

Secondly, Faith is necessary to the Worship of God in general, or to all Worship: and that upon this account, or for these reasons:

1. Because, to the worship of God, there is required a knowledge of his Will, and of the Rule of Worship; and an assent unto, and approbation of, the Truth, and Holiness and goodness of his Revelations, and an Interest in him: Can a man worship he knows not whom? or when he understands not how, he is to worship? or when he is not perswaded in his own conscience, that what he doth is right? or when the Soul hath no recumbency on the Object of Worship? Now this know-

knowledge, and this assent, and this perswasion, and this recumbency, is Faith. .

2. Without Faith the Soul hath no way to God, and so cannot draw nigh to him in Worship: Jesus Christ is our onely way to God, in him we have access with boldness and confidence to the Throne of Grace: Now it is Faith in Jesus Christ, which gives us the benefit of this way; no Faith, no Christ; no Christ, no way to God; no possibility of any approach unto him without a Mediator; for God out of Christ is a consuming Fire, and poor Christless Souls have cause to fall into trembling, when they think of God. Now faithless souls, are Christless; and without Faith the Soul hath no access unto God, or communion with him; therefore Faith is necessary to the Worship of God: It is only in this way of recumbencie by Faith on Jesus Christ, that the Soul hath any peace toward God, and hope and comfort in it's approaching unto him. While we look unto weak,
corrupt,

corrupt, sinful Self, and upon our own imperfect, faulty, sinful performances, there must needs be doubts and fears, and unquietness of spirit; *Being justified by Faith,* Rom. 5.1
we have Peace toward God: [Peace]

i. e. that tranquility of Conscience, or that comfort and joy, which a Believer hath in a Conscience sprinkled with the blood of Christ, and that boldness which he hath toward God, as being his Father in Christ Jesus.

3. Faith is necessary to the worship of God, because where Faith is not, there can be neither will nor ability for any holy action, for any duty of worship: What desire can the Soul have to draw near to God, till it hath some hope through Christ of its acceptance with God? till it hath some hold-fast on the Covenant of God his Love? so long as the Soul is estranged from Christ, it is a stranger to God, and God is a stranger to it: Till there be an *Union* between Christ and the Soul, (even a Marriage *Union*) there will be no desire of Communion

munion or Spiritual Intercourse;
 Christ his *Sponse* is delighted to
 see him, even thorough the lat-
 tices, to hear his voice at the
 door, but she rejoyceth greatly to
 be with him in the Galleries, to
 have his company in the Cham-
 ber; delighteth to enjoy him in
 Ordinances, and converse with
 him in worship: Where there is
 such an Union to Christ, there is
 pleasure in seeing him, and hear-
 ing him, joy to be with him. The
 Soul having tasted the sweets of
 his Love, desires to be led up to
 a more full enjoyment of him;
 and so is making toward him in
 the use of means, in attending
 on Ordinances, and performing
 Duties. Now this Union, be-
 tween Christ and the Soul, is by
 the means of Faith; it is by be-
 lieving, that the Soul comes to
 be one with Christ, and so to be
 desirous of conversing with him,
 to delight in his Ordinances and
 Worship. Again, It is by Faith,
 that the Soul, being made one
 with Christ, doth fetch strength
 and abilities from Christ, with-
 out

out whom we can do nothing that good is: Of Christ his fulness, the believer receiveth grace for grace: Christ dwelling in the heart by Faith, makes a holy heart, is the worker of Grace in the heart, and furnisheth the Soul with abilities for Duty; that the Soul being justified, and so sanctified by him, may serve God, and worship him acceptably.

Lastly, There is one thing more, which is considerable in the description of Worship, viz. the End of it; concerning which, our Conclusion is this.

5. The main end which we must Concl. 5th aim at in all our Worship and Service, is, That God may be glorified by us.

This is God his great end of all his Works, of all his appointments and Commands, even his own Glory. God hath made all things for himself, and he will have all to be done to him: *Do 1 Cor. 10. all to the glory of God; we are cal- 3^d. led upon to glorifie God in our souls, 1 Cor. 6. and in our bodies. Then may we 20. be said to glorifie God, when apprehending*

prehending him to be such a *God*, as he in his Word and Works hath discovered himself to be, we make a sutable profession in Word and Deed, really acknowledging his Power, and Wisdom, and Holiness, and Goodness, and Faithfulness, and the rest of his Attributes and Properties, reverently and humbly worshipping and serving the onely true *God*, to whom all Worship and Service is due from us; referring all our actions to the right end, terminating all in him: *Paul* would have the *Philippians* to be filled with the *Fruits of Righteousness*, which are by *Christ Jesus*, to the praise and glory of *God*.

Phil. i. 11.

Thus I have finished the Explanation of the Point, explaining the Subject briefly, and the Attribute more largely.

Proof.

Now for Proof of the Doctrine, I shall refer you to the whole Sacred Story; Look thorow the Book of *God*, and you shall find it verified in all true Professors, that the Scripture maketh mention of; they were all worshippers of *God*.

I shall give you two words for the demonstration of the Point, viz. That true Professors of the Christian Religion, are worshippers of God, according to the Principles and Rules of the Religion which they profess; that real Christians do indeed worship the Father.

The first Demonstration shall be

1. From the true state of Religion, and of a profession of Religion. 1. Demonstration.

Religion properly notes a right acknowledgment, and holy pure worship of God, according to the rule laid down in his Word. And *Profession*, is a plain, open, declaration of our owning, embracing, and adhering to, the true Religion. Now, *Profession* may be either that which is *verbal* only, or that which is *real*, as well as *verbal*; and the profession real may be either regular or irregular.

A *Verbal* profession, practically contradicted, is invalidated by such a contradiction, so that it is to be accounted as no profession: He that in word professeth himself

self to be of the Christian Religion, *i. e.* a Worshipper of God in Christ, and yet in practice, is [*Ἀσεβής*] one that doth not worship God; surely he is no true Professor: Nor is he a true professor of Religion, who, though he doth act something in the worship of God, yet acteth not according to the rule of true Religion and worship.

Religion and Christianity is not a meer Notion, but it is something Practical; it notes not only the Minds reception of, and the Wills subscription to, the principles and rules of Christianity; but also the framing of the heart, and of the whole man, to be acting and working in those Principles and Rules.

Thus stands the Argument.

A true profession of Christianity, is real; there is practical Religion, and Christianity in the life; and it is Regular, so that the business of Religion, the true Professor acteth according to Rule; therefore they who truly profess the Christian Religion,
and

and are true real Christians, are real and regular Worshippers of God the Father.

2. It must needs be, that true ^{2. Demon-} Christians are real worshippers of ^{stration.} God, because they are possessed and acted by the Spirit of God and Christ; which Spirit is the efficient of holy Worship, leading Souls to it, and acting them in it: Every thing acteth according to Principi- its Principles; Christians are ^{atum re-} principled by the Spirit of Christ, ^{sponder} which doth efficaciously incline ^{suis prin-} and govern them to do that ^{cipiis.} which is pleasing to Christ. The Spirit's in-Being, is argued by the Spirit his working in the Soul: The Spirit of Christ is a sanctifying Spirit, that sets the heart right toward God, and orders the conversation aright, in all points of holy Obedience; so that they who have this Spirit, must needs be worshippers of God.

Now I have dispatched the Do- ^{Applica-}ctrinal part of my Discourse; I ^{tion.} come to Application: I shall make but two Uses of the Point; The first for Conviction; the o-
ther

ther a Use of Exhortation.

Use 1. First, for Conviction: And as
Conviction. the way or Medium to the Conviction aimed at, I shall propound this clear Inference from the Doctrine.

If all true *Gospel-professors*, be true Worshippers; then they who are not true Worshippers, are not true Professours. Now, if we come to try the hearts and practices of people, by the description of true worship, what a multitude of nominal Christians shall we find, that are by our Doctrine shut out of the number of true Professors, and real Christians?

How few Souls that are religiously observant of God, and obedient to him? Where there is no observance of God, and obedience to him, there is no true profession of Religion; where there is no care to conform to the mind of Christ, there is no real Christianity: What a number of Souls are there, that do not believe, do not love *God*, do not turn to him, do not thankfully acknowledg his goodness toward them

them, do not set themselves to glorifie him for his Mercies ?

Ah Souls ! Do you choose *God* for your portion and cheif good ? Do you affectionately accept of *Jesus Christ* to be your Saviour and Lord, not only acknowledging his Sufferings, and accepting of Pardon and Salvation through him, but also acknowledging his Sovereignty, and submitting to his Government and way of saving ? Where there is not such a choice of *God*, and such an acceptance of *Christ*, there is not that Faith which is a part of Internal Worship. Do you love *God* above all inferiour earthly things, loving these things but with a love subordinate to the love of *God* ? Where *God* is not thus loved, the Soul doth not worship him. Now, alas ! how doth Self-love, Creature-love, love of the World, yea, and the love of Lusts, shut *God* out of the affections of very many of us ?

Where is that fear of *God* to be found, which, in all addresses to *God*, composeth the Spirit by

an awful apprehension of that infinite distance which is betwixt God and Us ? Where is that fear of God, which fenceth the Soul against temptation unto sin, and is operative and instrumental unto holy walking ? How few true Penitents are there, that disallow and detest sin, and carefully abstain from it ; and do actually resist it, and turn from all sin unto God, unto Piety and acts of Religion ?

Now Friends, If you do not believe, do not love God, and fear him, and turn to him, what Religion is in you ? what is your Profession ? where is your Christianity ?

And now, for external Worship, to try men upon that account.

Some are not worshippers so much as in appearance, practise no worship in their Families, and seldome appear in the place of publick Worship.

And some there are (alas ! how many) that are worshippers only in appearance ; their Worship is meerly External, they draw not
near

near to God with their Spirits in any act of Worship; nor is that which they do in point of Worship, done with Conscience of God's Command, or with any respect to his Glory, or with Faith in the Mediator.

And how much vain Worship is taken up, which is not ordered by God, but by men; which is not according to pure, holy, divine Institutions, but according to corrupt, rotten, human *inventions*?

Now gather up all this, and hence take conviction home to your selves.

You that do not acknowledge God in your hearts and lives: You that do not believe his Revelations, and believe in his Son; You that love the world, and love sin, but love not God; You that do not reverence the Holiness and the Majesty of God, that stand not in awe of his Word, that are not afraid to sin against him; You that will not turn from your sins unto God; You that regard not to worship God in publick and in private; and you

whose Worship is meerly External: Take Conviction to your selves, that you are not right Gospel-professors, or real Christians, soasmuch as you are not true Worshippers.

Use 2.

Exhortation.

Being thus convinced, learn what it is truly to Worship *God*, and become true Worshippers: Labour to know the Lord, and acknowledge the true God; and believe in God, and love God, and fear God, and worship him regularly, according to the Scripture-rule, as ever you desire, that *God* should look upon you as Christians, and own you as true Professors of Religion.

Motives.

Now that you may be a little quickened; If you look into the Word of *God*, you may thence take up Arguments fit for you to press upon your selves, that you may be perswaded to give your selves up unto this Counsel.

Heb. ii.

6.

The Apostle tells us, that *God* is a plentiful rewarder of them that diligently seek him: that call upon his Name, and worship him, and trust in him; so that it is not in vain

vain to serve the Lord: There is profit in keeping his Ordinances: Though our Worship must not be mercenary, we must not look only or chiefly at the reward, serving God for our selves, for our own advantage; yet having looked at God his Glory, and aimed at a conformity to his Will, we must go on in God's way, looking to the reward, for our support and encouragement. The Apostle presseth this Argument upon himself and others; *Wherefore we receiving a Kingdom which cannot be moved, let us have Grace, whereby we may serve God acceptably, with reverence and godly fear; and this he illustrateth by insinuating the danger of not worshipping and serving God; for our God is a consuming Fire.* Heb. 12: 28.

And with this Argument Moses presseth the people of Israel, to a care of true Worship, and due Obedience; *Take heed unto your selves, lest ye forget the Covenant of the Lord your God, &c. for the Lord thy God is a consuming Fire, even a jealous God. God hath power to* Deut. 4: 23, 24.

destroy those that despise his Worship; and he will not spare in the day of Vengeance, but will pour out his Wrath upon the Families that call not upon his Name, upon the people that will not worship him: They that will not worship God, but sleight and despise all Counsels and Exhortations thereunto, shall perish as the Enemies of Christ, that will not have him to Reign over them. In *Isa. 65.* we may read severe threats against those that would not worship God according to his Will, and sweet Promises to his faithful Servants and true Wor-

Isa. 65. shippers: *Ye are they that forsake*
 11, 12, 13 *the Lord, and forget my holy Moun-*
tain, &c. Therefore will I number
you to the Sword &c. Behold, my
Servants shall eat, but ye shall be
hungry: behold, my Servants shall
rejoyce, but ye shall be ashamed, &c.

Mal 3. 16 God, by the Prophet *Malachy*, tells
 17, 18. us, that he will own true Worship-
 pers, those that fear him, and
 serve him, they are dear and pre-
 cious to him; his Jewels, and he
 will deal Fatherly and lovingly
 with

with them ; *Then shall ye return, and discern between the Righteous and the Wicked, &c.* It shall one day clearly appear, what difference there is between the godly and the wicked ; what difference *God* puts between the one and the other ; when he shall deal with the one as a tender Father, and in great Mercy save him ; and with the other as a severe Judge, and in great fury destroy him.

I will add but one word more, to excite you to a care of worshipping *God* aright : Look again into the Scripture, and you shall find that *God* hath engaged his Name, and his Truth, to save the people that call upon his Name, that worship him in Truth : See for this, *Rom. 10. 13.* The former verse *Rom. 10.* endeth thus, *The same Lord over all, is Rich unto all that call upon him.* Now he doth by Scripture confirm this, [that *God* is rich in Mercy to all true Believers, and holy Worshippers] he calls in the Prophet *Joel* to attest this ; *For whosoever shall call upon the Name of the Lord, shall be saved.* Here

is a promise of Temporal and Eternal Salvation, to such as in Faith, worship *God* with a holy Worship: They shall be saved with a temporal Salvation; saved in trouble, *i. e.* supported under it, and saved from trouble, in due time delivered out of it: and they shall be Eternally saved, delivered from the Wrath to come, and received up to *Glory*, to live with *God* for ever.

Now, let this be the great Argument to perswade you to become Worshippers of *God*, to acquaint your selves with *God*, and give your selves up to him, to search out, and to study his Will, and to give him the Worship and Service of the inward and outward man; performing all outward Worship regularly, according to the Scripture-Rule.

The Text last mentioned, tells you who shall be saved; *viz.* *They that call upon the Name of the Lord. i. e.* such as know and acknowledge *God*, and believe his Word, and believe in his Son; and love, and fear *God*, and strive to please him,

him, and worship him *in Spirit and in Truth*: You can have no hopes to be Saved, as long as you are ignorant, and unbelieving, and fearless, and graceless, and dutyless; while you continue to be of such a gain-saying spirit, that you will not be called off from sinne, and the world, unto *God*; so long as you continue despisers of *God* his Ordinances, and Worship; or while your Worship is carnal and superstitious; as long as it is thus with you, you are far from Salvation: Therefore my beloved, let us call upon the Name of the Lord, let us become true Worshippers of *God*, that we may lay hold upon this Gospel-promise, and may have some well-grounded hope of Salvation through Christ Jesus.

Thus I have dispatched the first Point which is implied in the Text; viz.

That all right Gospel-professors, (true professors of the Christian Religion) are true Gospel-worshippers; (worshippers of the true God, according to the Principles

and Rules of the Religion which they profess) *Real Christians do indeed Worship the Father.*

Now I come to handle the second Doctrine, which is the substance, and express matter of the Text.

Doct. 2. *True Gospel-worship, is a Worship in Spirit and in Truth.*

This Proposition requires Explanation; I shall therefore explain both the Subject and the Predicate.

Explication.

First, Here is the Subject, *Gospel-worship.*

What is Gospel-worship.

1. I take the term *Worship* here in a stricter sence, than in the former point; understanding it of Instituted Worship, that which depends on, and is consonant to, the Revelation of God his Will, any way or means appointed by God, for the exercising of natural Worship, which is due to God, as God; any Religious work, or duty of Divine appointment, to be performed unto God, directed more immediately to him.

2. *Gospel-worship is a Worship*
suit-

suitable to Gospel-times, and agreeable to the Gospel-rule.

Secondly, Now to open the Predicate, that you may see what it is to *Worship God in Spirit and in Truth*.

I shall not trouble you with the various significations of these terms *Spirit* and *Truth*, but only shew you what is the proper notion of them, in our Text and Doctrine.

I have already told you, that our Saviour here opposeth *Gospel-worship*, to both the former *Worships* spoken of in the Context; that of the *Samaritans*, and that of the *Jews*. The *Samaritan* Worship was Hypocritical, and Counterfeit, invented worship; not that which God had appointed either for the internals or externals of it: It was heartless Devotion, and uninstituted Worship.

The *Jewish* Worship, as to the External part of it, (as Instituted by God) stood in meats and drinks, and divers washings, and legal purifications, and in offering

Heb. 9. 10

ing sacrifices of Beasts, and fruits, and such like things ; carnal Rites and Ordinances, as the Apostle calls them : And the generality of the *Jews* were so grossly carnal in their apprehensions of the business of Religion, that they stuck in the outward Ceremonies, having no respect at all to Internal and Spiritual Worship ; notwithstanding that which was signified by those carnal Rites and Shaddows, (though the understanding, godly, true Worshippers that were among the *Jews*, worshipped Spiritually, with their Spirits ; and truly, in Truth) so that the Worship under the Law, which God approved of, was, in its Soul, and substance, Spiritual ; yet the Worship then was cloathed with such a dress of Ceremonies, that as to the Shew and External part of it, in respect of the outward Form and Body, it was but carnal Worship. Whereas the New-Testament Worship, is ordered to be in *Spirit*, i. e. without such a carnal body, or covering of Ceremonies ; and in *Truth*, i. e. without

out Figures and Shadows.

Well, it is clear, that Gospel-worship is here put in opposition to the Carnal Ceremonious Worship of the *Jews*, and to the heartless devised Worship of the *Samaritans*, which was a false Worship, wanting the truth of God's Word appointing and warranting the matter of it, as well as the truth of a good heart, and holy Devotion in the manner of performing it.

Now we may easily see, what is the import of this expression, [*in Spirit, and in Truth.*]

First, as for the term *Spirit*, it notes

1. A renewed mind, and a renewed heart and affections, together with due expressions of those affections, in suitable actions of Religious Worship.

2. A Spiritual kind of Worship, in opposition to that which is carnal and Ceremonious, a Worship stripped of that cloathing and dress of Ceremonies, to which the people of God were tied under the Law, which are abolished by the coming of Christ.

Note

Note Note by the way, That they who burden the Church with a multitude of Ceremonies, go about to destroy Gospel-worship, (which must not be Ceremonious) do what in them lies to cast Christ out of the Church, and to bring in *Moses* in his stead; and that they who affect and plead for, and delight in a Ceremonious Worship, seem to forget, that these are Gospel-times; and do in effect deny that Christ is come; for, it is most evident, that our Saviour here points out the difference between *Jews* and Christians, in point of Worship; and it is clear that the difference is not in the inward Substance and Soul of Religion, but in the outward Form and Body.

Well, you see how the term *Πνεῦμα*. * *Spirit*, is here to be understood.

Ἀλήθεια Secondly, The term * *Truth* signifies

1. Sincerity, as opposed to hypocrisy.

2. It signifies the very kernel and substance of Religion; that

Wor-

(III)

Worship which is real and substantial, which standeth in the truth of those ancient Figures and Shaddows; that which was figured by the offering of legal Sacrifices, and by Ceremonious observances.

3. *Truth* signifies a Consonancy to the Word of God; that which is according to Truth written: *True Gospel-worship*, is that which is commanded, and ordered, by Christ; that which is exercised according to the simplicity of Gospel-Institution.

True Gospel-worship, is a Worship performed in Spirit and in Truth; i. e. it is Cordial, Holy, Sincere, Spiritual, Substantial, Instituted, Scripture-worship, that which hath the Word of God for it's Foundation and Rule.

The Text is (as a clear foundation, so) a full proof of our Doctrine; and our Saviour tells the Pharisees, that *In vain do they worship God, teaching, for Doctrine, the Commandments of men.* That is a vain idle Worship, an unprofitable Worship, which is ordered otherwise

Mat. 15.9

wife than God hath appointed, which is not directed to the true God rightly conceived of; and performed in a right manner, suitable to his Will and Nature, and which hath not God's Word for its foundation and Rule. This was an observation which you had from the 22 verse, which Christ saith, *Ye worship ye know not what.*

Now for demonstration of the point: We have two demonstrations in the Text. This assertion [*That true Gospel-worship, is a Worship in Spirit, and in Truth*] is proved.

1. Demonstration. 1. From the *Will of God, The Father seeketh such to worship him:* This is the argument here used: They that worship God, must see that their Worship be such as will please God. Now onely such spiritual, sincere, instituted-worship pleaseth him: Therefore onely such Worship is to be performed.

2. A second reason is drawn from the *Nature of God; God is a Spirit: he is a pure, spiritu-*
al

al Essence, and he must be worshipped with a Worship, suitable to his Nature: Thus to worship God is reasonable service.

God is a Spirit, in a kind of singularity, and excellency, and eminency, above all Spirits.

God is a most *Intelligent* Spirit; his understanding is infinite. They who satisfy themselves with a carnal external Worship, such as is but a Carcase, without any Soul of Heart-devotion in it, without holy, spiritual motions, and affections, of the inward man; these apprehend not God to be a Spirit, the God and Father of spirits, and the searcher of hearts, but deny his Spiritual Nature, and make him a God of flesh, while they bring flesh to him for an Offering: If God be a Spirit, he must be worshipped with our Spirit; and truly, he calleth for this, *My Son give me thy heart*: he requires a preparation of the heart for Worship, and the activity of the inward man in the performance of Worship; and the Soul's intent-

Prov. 23.
26.

intentness upon the work in hand.
God loveth spiritual performances.

Again, God is a Spirit, most *simple*, void of all Composition, and uncapable of division: Such must our Worship be, suitable to the most simple Nature and Being of God: It must be *uncompounded*, *undivided* Worship.

1. There must be no Composition in it, no mixture of our own conceits, and devices, or any humane inventions; a patched, sophisticated, linsey-woolsey-worship suits not with the simplicity of God, the Object of Worship.

2. There must be no division in our Worship, it must be whole entire Worship, head and heart; understanding and affections; Soul and Body; all must joyn unanimously in the Worship of God.

I will adde one Demonstration more.

Arg. 3.

3. Corrupt Worship is not true Gospel-worship, that which is expected from Gospel-professors; But, that Worship which is not per-

performed *in Spirit* and *in Truth*,
(according to the import of those
terms, as they have been opened
to you) is corrupt Worship: For
Worship is corrupted these three
ways.

1. In respect of the Object; as, *Worship*
when something else is worship- *corrupted*
ped in stead of God; or when o- *3 ways.*
ther Objects of Worship are taken
up besides God, and together
with him; so also, when people
have carnal, gross, unsuitable ap-
prehensions of God; and so wor-
ship not the *true* God with a Wor-
ship suitable to his Nature (a
spiritual, simple, pure Wor-
ship.)

2. There is a corruption in the
manner of Worship, when it is per-
formed in formality, without any
care of preparation for it: with-
out attention and affection in it;
when there is no Soul-labour, no
Spirit-work in all our Worship,
but a resting in the bare outward
act; and when that which people
do in point of Worship is meerly
out of custome, or for fashions-
sake, without any true respect to-
ward

ward God, or tendency of the Soul unto him : And when people behave themselves carelessly, irreverently and rudely in the place and time of VVorship; and while they themselves pretend to be worshippers : This is corrupt, rotten Worship.

3. VVorship is horribly corrupted, in respect of the kinds and parts of it, by taking away from, or adding to, Gods Institutions, or making an exchange with God, following our own fancies, or other mens inventions, instead of God his prescriptions.

Now, Worship that is thus corrupted, any of these wayes, is not true Gospel-worship, or that which is approved of God. *True Gospel-worship is pure VVorship*: Now that is *pure VVorship*, for the *Object* of it, which is exhibited to the true God alone, conceived of according to the Revelation of him in Scripture : And that is *pure Worship*, as to the *manner* of it, which is performed reverently, conscionably, spiritually, and affecti-

fectionately. And that is *pure* VVorship for the *matter*, in respect of the kinds and parts of Worship, which holds strictly to God his appointments, when nothing is done in the VVorship of God (*Contra vel prater*) against or besides the VVord of God.

Thus you have the Demonstration of the point: *True Gospel-worship is a Worship in Spirit and in Truth.*
For

This onely will please God, and

This onely is a VVorship suitable to God, and

This is pure VVorship.

Now I come to application. *Applicat.*

And I shall in the first place *Use*
draw up three Inferences for In- *for Infor-*
formation. *mation.*

1. If true Gospel-worship be a *Infer.*
worship *in Spirit*, performed with a renewed mind, and a renewed heart and affections; then the Worship of the prophane person, and of the Formalist, and Hypocrite, is not Gospel-worship, for it is not *Spirit-worship*.

These men are not renewed in
the

the Spirit of their mind, by the Holy Ghost transforming them into the Image of *God*, which stands in Righteousness and holiness of Truth; nor do they worship *God* with their *Spirit*. Men that are notoriously ungodly, who devote themselves to carnal pleasures, and to the service of base lusts, may sometimes act the part of those that seem to be Religious: And many there are, that put on a made face of Religion, and that walk in a disguise, seeming to men, to be *Worshippers* of *God*, but there is no truth in their inward parts: There is some Religion before men, who judge according to outward appearance; but there is no Religion in the sight of *God*, *who searcheth the heart, and trieth the reins*. Oh! how vain is the Religion of Formal hypocrites, that pretend many times to exceeding great Reverence, in managing the outward part of *Worship*; and are very Zealous about Circumstantials and Ceremonies, placing all, or most part of, their Religion, in gestures

gestures and forms, and other
 accidents of *Worship*; and in Ex-
 ternal observances of humane
 Constitutions, in a pack of Com-
 plements; but have no regard to
 the inward Substance and life of
Worship; are so far from prizing,
 and honouring this, that they can
 reproach, revile, and rail upon
 the true, tender conscienced, sin-
 cere, spiritual *Worshippers*; (and
 this in Pulpits) with blood in
 their faces, and fire in their eyes,
 and the poyson of *Aspes* under
 their lips. What sentence doth
 the Spirit of God pass upon such
Worship and *Worshippers*: Ye hypo- Mat. 15.
 crites, well, did Esaias Prophesie of 7, 8, 9.
 you, saying, &c. Christ here con-
 demns the *Worship* of the Scribes
 and Pharisees, because they placed
 Religion in Ceremonies, and
 made up a worship of humane
 Traditions, and preferred these
 Traditions before God's Com-
 mands; and he tells them, that
 this is *vain worship*; that which
 hath no approbation with God,
 is of no advantage to them, and
 is frivolous in it self. It is but an
 idle

idle Mock-worship, in which there is not Spirit-work; the labour of the heart and affections toward God, and wherein men satisfy themselves with a few Superficial Hypocritical, Complemental Services: This is to offer to God a Sacrifice of husks and shells, and lifeless carcases; and will God be pleased with this?

Let me here insert a word of Caution, to prevent mistakes.

I have not pitched upon this Text, as aiming it, or the Doctrine from it, or any inference from the Doctrine, against all Forms of Worship: My Judgment stands not against the use of a well composed Liturgy, or Form of publick Worship: I doubt not but there may be Spiritual Worship, and heart Devotion, and fervency of affection in the use of a Form; though experience may teach us, that we are apt to loose much of our affection by a constant use of the same words or Forms, without any interposition of such matter or expressions, as may serve to call home

home, and quicken affection and attention.

But alas ! how many are there, that are meerly for Forms, without any heart-Devotion, that not only are regardless of, but even despise, and deride, Spirit-worship, and are zealous for such or such a Form of worship, meerly out of humour, or haply out of design, and in opposition to Gospel-worship; and Gospel Worshippers? And how many are there that worship *God* according to their own humours, and in such a formal way, of purpose to shist off *God's* Worship, that which is Spiritual and Cordial? who offer him the lips, in repeating Prayers after the Reader, that the heart may be excused; who, if they had not some customary Service to perform, and some bodily Worship to be employed in, would find little or nothing to do in our Assemblies: And how many are they who Idolize the *Liturgy*, and place all their Religion in it? Now our Text and Doctrine lies against such *Worship* and *Worship-*
G pers,

pers, as naught, as being far from *Gospel-worship*, and *Gospel-worship-pers*.

Infer. 2. If *Gospel-worship*, (that which suits with Gospel-times, and accords with the Gospel-rule) be a *Worship in Spirit*; i. e. a Spiritual *Worship*, in opposition to that which is Carnal and Ceremonious; if it be a *Worship* stript of the cloathing and dres of Ceremonies; then hence may be inferred a just condemnation of a body of Ceremonies, introduced into the Church, of mystical signification, by Institution humane, appropriated to Divine *Worship*, and made necessary thereunto, and parts thereof. *Spiritual Gospel-worship* stands in opposition to a pompous train of Ceremonies, and to that *Worship*, which consisteth so much of body.

What then shall we think of the Popish *Worship*, which is as Ceremonious, as ever was the *Jewish*; which is indeed a very Mass of Ceremonies. The Apostle Paul Gal. 4. 1, tells the *Jews*, that they were but children, when their Ceremonies were

were in use, and indulged to them; so that it seems the Popish Religion is a childish Religion. The Church is now no babe: *Augustine* in his time, complained of the unreasonable burden of Ceremonies, saying, *That the condition of the Jews was more tollerable in this respect, than of Christians:* But alas! how much is the burden encreased beyond that it was in his time? so that the little finger now, is heavier than the whole body was then. *Jeremiah* hath a Jer. 3. 16. Prophecy of Gospel-times, that then the *Jews* should forget the *Ark*, i. e. all those external Symbols and Ceremonies, which were in use before the *Ark* was laid aside; and they should now be Spiritual worshippers. The *Anti-christian* Faction (as if these were not Gospel-times) have received many *Jewish* and *Paganish* rites; and with those hypocrites which the Prophet *Esay* speaks of, insult Isa. 66. 5. over the true Spiritual worshippers, despising them, and their plain, simple Gospel-worship, saying, *Let the Lord be glorified;*

let him be honoured with a more decent, splendid Worship, such as we give him: But men shall one day find, that God will give them no thanks, for going about to honour him with their gawdy Ceremonies. Well, beloved; If this be a note of the true Gospel-worship, that it shall not be Ceremony, but Spirit; then surely the Popish Ceremonious Worship, and all Worship that is modell'd in imitation thereof, cannot be true worship: And I pray let this be considered, (which I have formerly hinted to you) that they who burden the Church with a multitude of Ceremonies, go about to destroy Gospel-worship, which must not be Ceremonious; and do what in them lieth to cast *Christ* out of the Church, and to bring in *Moses* again; and they who affect, and plead for, and delight in, and practise, a Ceremonious Worship, seem to forget that these are Gospel-times.

And if men shall alleadge, that many of the vulgar sort have as much need of such helps, as the
Jewes

Jewes had; surely this is a vain plea: for we must alwayes consider, how *God* will have his Worship to be managed; surely, he knows what is best, and what is necessary and expedient.

If *Gospel-worship*, be a Worship *Infer. 3.* in *Truth*, i. e. that which is consonant to the Word of *God*, according to the true revelations of his Will; that which is commanded and ordered by *Christ*, and exercised according to the simplicity of *Gospel-Institution*, then *all devised Wil-worship*, wherein there is an adding to the Word of *God*, or a mingling of mans inventions with *God's Institutions*, must needs be excepted against, as no true *Gospel-worship*.

All *Gospel-worship* is built upon the sure, pure foundation of Divine *Gospel-institutions*. The Word of *God* doth appoint and order the Worship which he will have, in every Essential part of it; and it is a general Rule for Circumstantials: It doth not indeed particularly command and order every circumstance, but the

Church must take heed that under the name of Circumstances, and under pretence of Church-power herein, she do not bring in Worship. Meer Circumstances belonging to religious Actions, are left to Humane determination; but it is not left unto men to appoint any kinds, parts or means of Worship: Now Ceremonies properly sacred, and significant by Humane Institution, are judged to be more than Circumstances, to be indeed parts of Worship, to be Ceremonial Worship; and that Worship which is not commanded by God, is not warrantable, approved Worship. We have in the Scripture strict prohibitions of adding to the Word of

Dent. 4. 2 God: *Ye shall not adde to the word*
 Deut. 12. *which I command you. Whatsoever*
 32. *thing I command you, observe to do*
it: Thou shalt not adde thereunto.

These Texts forbid all Humane Ordinances, and establish God's Word, as the only Rule we must attend unto in his Worship. *Every word of God is pure,*
 Prov. 30. *saith*
 5, 6.

saith *Agur*. *Adde thou not to his words, lest he reprove thee, and thou be found a lyar.* Here is a prohibition, to keep men from corrupting or adulterating the Name of *God* in his Word, by an addition of mens inventions and traditions, when they are imposed as if they were the expresse Will of *God*.

Then, there are two great Considerations, to enforce this Prohibition.

1. *God* will reprove such Adders to his Word.

2. *God*, who is Almighty, and infinitely wise, and holy, and just, will take in hand such Corrupters of his Name and Word, so that he will demonstrate to them, and convince them of, their horrible wickedness in adding to his Word, by soysting in mens inventions; and he will make them to bear their iniquity with terrour: And they shall be convinced, that they have lyed against *God*, and shall be made to bear the guilt of such lying, and shall suffer the punishment, shall receive the doom of lyars.

These

These are weighty Considerations, to deter men from corrupting the Word of God.

There is another terrible Text to this purpose in the close of all the Scripture : *If any man shall adde unto these things, God shall adde unto him the plagues that are written in this Book.*

Rev. 22.
18.

Thus you see how the Word of God witnesseth against all devised Will-worship, which is not Worship in truth.

Now surely, if men did look at God as God, and look upon the Scriptures as his Word, owning the Sovereign Authority of Scripture, they would then be fearful to corrupt the Worship of God, seeing God in his Word doth so strictly prohibit, and so earnestly testify against such Corruption. But here is the mischief, that however men may say that they believe the Scriptures to be the Word of God; yet they are indeed no better than Infidels concerning the Scripture, and the Name of God in it. *The word of God is to them a reproach, they have no delight in it.*

Jer. 6. 10

it. Men think that they have as good words as the Word of *God* is, and that they have Traditions which are of as great Authority as *God's* Revelations : Now when Scripture is slighted, so that it lays no awe upon mens spirits, no marvel that men follow their own inventions.

Well, Beloved ; Gospel-worship is a Worship *in truth*, Regular worship, which hath its foundation in the Word, and is ordered according to the Word of *God*. VVe read in Scripture of *pure Religion* : Jam. i. 21 certainly, that Religion is most pure which hath its foundation and dependence upon the VVord of *God* ; and this Religion stands for ever, will stand in the Judgment-day, when all other Religions will be condemned to Hell. The VVord of *God* endures for ever, and so do they that conform themselves to it.

Now, for such as slight Divine Institutions, and cast off the onely sure Foundation, they make other Rules to themselves, and ground
their

their Worship upon other rotten Foundations. As,

1. The imagination of their own hearts: *Me thinks*, saith one and another, *this is very good Worship, this is decent, and this is good order.* But God often forbids the setting up of such a Rule, telling us, that we must not follow our own hearts, we must not go in the way which we our selves shall choose, we must not do what seems good in our own eyes.

2. Men desire to satisfie the flesh, and therefore delight in a sense-pleasing worship. Thus the Papists have a Worship pompous, and outwardly glorious, meerly sensual, pleasing their eyes with their goodly Images, (as the Prophet calls them) and with their costly Furniture; and pleasing the ear with their Musick, and the smelling, with incense and perfumes. All Worship of God is the exercise of Faith, and to draw out spiritual Meditations, not to please the senses: That Worship which is most pleasing to the flesh, is to be suspected as most displeasing to God.

3. An-

3. Antiquity is a great prop of false Worship, and traditions of Fathers are much pleaded by the Superstitious: but what saith Christ? *Call no man Father on earth*; i. e. so as to rely on his Authority: and what said Cyprian? *Christ is Antiquity to me, and not Custome*; but Christ is the Truth. Antiquitas mihi
Jesus,
&c.

4. The Name of a Church goes very far with many. Thus the Papists will be bound up wholly by the Determinations and Constitutions of the Church, whatever they be; and they cry out, *What, will you go against the Church?* and if you enquire what is the Church, it will be found to be nothing else but the will and resolution of a proud Pope, or the Antichristian Prelacy. Mr. A. B.
“Indeed the Authority
“of a true Church, shining with
“Scripture-light must not be a
“Cypher, but it must not be all
“things.

Well, Beloved; If we profess our selves Christians, it greatly be-
hoveth us to be well settled in the
right foundation of religious Wor-
ship,

ship, that as touching what we do herein, we may be able to answer this Question, *Who hath required it?* otherwise God and Christ will reject our Religion and Worship, as not being in *Truth*, not being *Gospel-worship*; and it will be found an empty vain thing, by which we are no way advantaged, and for which there is no reward laid up.

Use 2. Well, to proceed in Application.
Instructi- en.

Having inserted some clear consequences from the Doctrine, I come now in the second place, to a Use of Instruction.

1. We are here taught, wherein the *Worship* and *Service* of God doth principally consist, *viz.* in the inward motions and affections of the heart; This is *Spirit-worship*; this is to worship God in *Spirit*; and Christ tells us here, that this is *true Worship*: He that doth not thus serve God with his Spirit, *worshipping* him with the inward motions and affections of the heart, doth but mock God, in saying his Prayers, (as ignorant

rants phrase it) and in coming to Church and hearing a Sermon, &c. Such a one deals with God, as the Poets fable, that *Prometheus* dealt with *Jupiter*, in giving him bones covered with skin, when all the meat was taken off.

2. Learn here, That as in God's VVorship, we must feel inward motions stirring, and the affections must be up; so these motions and affections must be spiritual, excited in us by the Spirit of God, or else we cannot truly be said to worship God in Spirit. Now

1. This doth make against all unregenerate persons or hypocrites that are not renewed by the Spirit of God; however they may feel sometimes, some flashings of affection in their Devotion, yet these motions are not from the sanctifying Spirit of God, and so they are not true *Worshippers*.

2. It makes against all Idolatrous and Superstitious *Worshippers*: commonly such mens Devotions are very dead; usually false worship is grossly hypocritical:

H

This

* Isa 29.13 *This people (saith God) draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me: and why? Their fear toward me (i.e. their Worship) is taught by the Precepts of men: Or if such Worshippers be not grossly hypocritical, yet there is a secret hypocrisie and want of spirituality in their Worship: The inward motions and affections of the heart, which they may feel stirring, are not Spiritual, but Carnal; arising from their own deceitful hearts. This is a sure*

Mr.D.D. Rule, said an eminent Divine; *The Author of any Worship, is, in a manner, the performer of it: Now God his Spirit is not the Author of an Idolatrous or Superstitious Worship, but Satan and Man's brain are the Authors of it; and surely the Spirit of God owes their inventions no such Service, as to attend upon them, and help them in the performance of such Worship. Let them talk what they please, of the usefulness of their Inventions, and Additaments, and devised Ceremonies, for work.*

working upon the affections, and to excite Devotion; The truth is, that only the Spirit of *God* excites true Devotion, and in doing this, he blows with his own bellows; there is good ground therefore to suspect that Devotion, which is stirred up by such means as men talk of.

3. Learn here, that in performing any solemn Service to God, there must be a Conjunction of *Spirit* and *Truth*: There must be a true matter of Worship grounded upon the Word of God; it must be no devised *Worship*: and there must be a true manner of *Worship*; it must be done with the very Spirit, and come from the heart; it must be no formal, complementary Worship; As one speaks wittily, and also solidly, "Though
 " it must not be Will-worship,
 " as opposed to prescribed Wor-
 " ship, (it must not be a Worship
 " according to our own imagina-
 " tions, or humours, or wills)
 " yet in regard of performance,
 " it must be Will-worship; *i. e.*
 " it must be performed with

“the Will and Affections.

These are the two common Errours in men's Worship: If there be *Truth*, so that it be a true Worship, for the matter of it, yet they worship not in *Spirit*, with a true heart and fervent affections: Again, if there be *Spirit*, some blind kind of Zeal, some affections in the service performed, yet there is no *Truth*; the Worship is like that of the *Samaritans* in Mount *Gerizim*, it wants the Truth of God's Word to warrant it: Thus some are *Samaritans*, some *Jewes*; either a false Worship, or a true Worship with a false heart; there are few true worshippers: You see here, that true *Gospel-worship*, is a Worship in *Spirit* and in *Truth*.

3 Use
Exhorta-
tion.

Now there are these Counsels, which I would, from the Text and Doctrine, suggest to you, and press upon you: Is true *Gospel-worship*, a Worship in *Spirit* and in *Truth*, and is there much Worship in the world, among those that pretend to Christianity, which is no right *Gospel-worship*. Then

1. Let

1. Let there be a due examination, and tryal of Worshipps; of that which the Word of God commands and commends; and of those wayes and modes of Worship, which men prescribe and use, and which the flesh is ready to close with: Let us compare the one with the other, and consider, which is the best for us to pitch upon, and stick to: This is a great reason of peoples miscarriage in point of Worship, as well as in other matters; because they indulge their own humours, taking up unadvisedly, that which best likes them, or may suit best with their carnal aims and interests, not weighing things in the Scales of an unbiaſſed Judgment, or in the ballance of the Sanctuary, not impartially considering which is the best indeed: If we do consider, we must needs be convinced, that the way of God his appointment, is better than the wayes that are of man's invention, and that God is to be obeyed, rather than man; therefore let us consider.

2 Counsel

2. Let us not shut our eyes against the light, or harden our hearts against conviction, so as to give our vote for, or give our selves up to, any other Worship, pleasing to the flesh, or favoured by the times; against clear Demonstrations of the betterness or bestness, and onely goodness, of this Worship *in spirit and in truth*. Let us prefer in our judgements, and adhere in affection and practice to, that which appears really to be the best. Consulting with flesh and blood, and advising with carnal reason, and attending to carnal policy, is that which doth strangely blind mens eyes, and byass their judgements, carrying them the wrong way: if this be best, why should I enter into a consultation, Whether it be better for me to fix here, or elsewhere?

3 Counsel

3. When in our judgement we prefer this true spiritual Worship before other Worships, let us single it out to our selves, and single our selves out to it, disclaiming all Worship that comports not with true

true Gospel-worship. *David* having chosen the way of truth, hated every false way.

4. Let us resolve, as to single 4 *Counsel*
our selves out to true spiritual Worship, with a denial of all false, hypocritical, carnal, sophisticated, superstitious, will-worship; so, to stick to it against all discouragements and opposition, with a denial of shame and fear, resolving through God, and by the help of grace, herein to keep a good conscience.

5. Let us be careful, religiously 5 *Counsel*
and zealously to act that true spiritual Worship, which we are convinced is the only good Worship, and which we make choice of, and resolve to stick to. O let us be true Worshippers, in practice, (as well as in judgement and profession) seriously and zealously worshipping God in spirit & in truth. Let us labour to get our minds and hearts more renewed, and let us see that our Religion be not defective in the vital parts, that there be spirit and life, true heart-devotion, and fervency of affection.

on in our Worship. Let us manage holy work with a holy heavenly mind, giving God the kernel of spiritual Devotion, as well as the shell of Adoration: and let us be pleased with the simplicity of Gospel-Ordinances, and delight in the simple, pure, plain institutions of Christ: and let us in our practice keep as close as may be to Gods Commands, not turning aside to the right hand, or to the left. Let us be Scripture-men in this point, making the Scripture both the Foundation and Rule of our Worship, and adhering thereunto.

Then we shall be sure and constant in our way: For as the truth is the same, yesterday, and to day, and for ever; so will the Scripture-man be of the same mind, and the same frame, and the same practice in Religion; whereas they who build not upon this foundation, will be like that *Bishop of Alexandria*, who was called *Euripus*, because of his ebbing and flowing, his going this way and that way in matters of Religion: For a *Bishoprick*

shoprick he would swear to the *Ni-*
cene Council; and then, to keep
 his place, (when the Tyde turn-
 ed) he would again forswear it.
 But he that fixeth upon God's
 Word, will be constant; and this
 constant man shall have peace,
 shall have peace in Christ, (as our
 Saviour saith to his Disciples)
 though in the world he may have
 tribulations. *As many as walk ac-* Gal. 6. 16
cording to this Rule, peace be unto
them.

And, that you may enter into,
 and persevere in, a right course of
 true Gospel-worship, such as is
 pleasing to God;

1. There must be a sincere de-
 sire to be true worshippers, and so
 a seeking unto God by prayer, to
 have your judgement rightly in-
 formed, and well settled in this
 matter, and to have your hearts
 carried to true and spiritual Wor-
 ship, and to be guided and mana-
 ged by the Spirit of God in your
 Worship. Beg of God that you
 may understand, and affect, and
 act that which is right.

2. We must captivate our own
 fleshly

fleshly wisdom, and carnal reason, which may judge this or that Worship to be lawful, and convenient, and prudential, and approvable, though not the very best. Corrupt reason must not be set up in the place of a Judge, to give sentence in the matters of God; nor must it be suffered to dispute Christ his Commands; but this must be brought into captivity to the obedience of Christ. Where we have a clear Word, we must learn to obey without reasoning, not examining the matter by the judgement of corrupt reason. Our corrupt minds will reason against duty, and reason us off from it; therefore reason must be subjugated to the Word of God, to the Law of Christ.

3. We must labour to work out of our hearts all inordinate love of earthly things. We shall find Hag. 1. 2, *Haggai* 1. that the peoples care and love to build their own houses, made them to neglect the building of God's house. Thus Covetousness put the *Pharisees* upon corrupt interpretations of

Hag. 1. 2,
4.

the Scripture. When mens hearts are set upon the world, they will part from their Religion rather than their Riches, and they will take up any Worship for their wordly advantage. When men delight more in the glory of their own houses, than in the spiritual beauty of Ordinances, no wonder if they stand little upon Christ his order.

6. We must not attend to carnal policy, which will make us to suit our selves to the times, for the keeping of our selves in credit, and in outward prosperity. Some mens consciences are (as a learned man hath well noted) like *Diogenes* his Tub, to be turned every way, from the Sun, and to the Sun, and according as the wind blows. Carnal respect is a Loadstone to a number of men: *Make me Bishop of Rome, (said he once) and I will be a Christian.* The carnal Politician, so that he may be great, and in favour with the Times, will be for any Worship, of any profession or party. Carnal policy will make men to alter for their

6 Counsel

Mr. A.B.

Fac me
Episco-
pum Ro-
manum,
& ero
Christia-
nus.

their own carnal ends; therefore we must take heed of this.

7 Counsel 7. That we may pitch upon the way of true spiritual Worship and may be fixed in it, we must get our spirits fortified against temptations, reproaches, and persecutions. There will be Scarecrows, and there will be snares and our hearts naturally are fearful; and we are too apt to catch at baits, and to joyn with the world: Now therefore here is need of resolution with dependence upon God to strengthen us.

8 Counsel 8. Let us look forward to the end: Look upon Heaven, think upon the Day of Judgement, and upon the Eternity of happiness or misery which will follow upon our choosing or refusing, our delighting in, or despising true Gospel-worship. Excellently said

Mr. R.E. a learned man: Faith looking at the things unseen, would excite such a serious frame of spirit, as would not suffer Religion to evaporate into Formality, or to dwindle into Complement and Ceremony.

The

The fourth and last Use, for a 4th Use;
close of all, shall be by way of *Consol.*
Consolation, in two words.

1. VWho hath not experience
of a wandring mind, and of a
dull, lazie heart in prayer, and
in other parts of Worship? VWho
is not conscious to himself of
much weakness, and of many fail-
ings in duty? But here is our
comfort, it is not said, *The true*
worshippers shall worship God *in*
spirit and perfection, but *in spirit*
and in truth, with a true and honest
spirit. *Sincerity* is the Characte-
ristical difference between an Hy-
pocrite and a true Christian: this
is usually called by Divines, *Go-*
spel perfection; this maketh Wor-
ship to be real. Oh! what rejoy-
cing hath the Christian from the
testimony of his Conscience con-
cerning his Sincerity? VWhere
this *Sincerity* is, God will cover
many imperfections.

2. Here is further comfort to
those that worship *in spirit and in*
truth: *The Father seeketh such to*
worship him; this is the Worship
which God regardeth: Though
I men

PRO. 15.8

men cast out such Worshippers with scorn and spite, yet God approves of them, and smells a sweet savour from them. *The Sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight.* The poor naked prayer of a spiritual Worshipper is better accepted of God, than all the bravery of the most pompous services of the formal Worshipper. Men may require and act this and that in the Worship of God, but God regardeth *Spirit and truth*; bring that, and you please him.

To the true Israelite, the spiritual Worshipper, the Preacher saith: *Go thy way, eat thy bread with joy, drink thy wine with a merry heart: for God accepteth thy Worship.*

Little Children, keep yourselves from Idols. Amen.

Farewel, My Beloved.



CÆSAR's Right :

OR,

The Subject's Duty, Due Subjection.

From

Romanes 13. 1.

IN the beginning of this Chapter, (in the first seven verses) the Apostle asserteth the Divine Right and Authority of Magistracy; and thereupon inferreth, and thence presseth, the Duty of *Subjection* and Obedience to Magistrates.

It may not be amiss to touch a little upon the Apostle's scope here, and the occasion and ground of this Assertion and Vindication of the rightful Authority of Rulers;

and of such earnestness in pressing
Christians to Subjection and Obe-
dience, not onely here, but else-
Tit. 3. 1. where also more plainly.

The Apostle had told these Ro-
manes, that Believers are not under
the Law; and he afterwards tells
Christians, that they must not be
the servants of men, and calls up-
1 Cor. 7. on them to stand fast in the liberty
23. Gal. 5. 1. wherewith Christ hath made them
free.

Now the Apostle foreseeing,
that some might abuse the Do-
ctrine of Christian liberty, to a
denial of all Superiority, and to
the casting off the Yoke of Subje-
ction and Obedience to such as
God hath set over them; (as now
Libertines cry out, *Liberty, liberty*;
Christ (say they) *hath made us free*,
and we are not under the power of
any, but Christ; He is our King.)
The Apostle, I say, foreseeing,
that among such as profess them-
selves Christians, there might and
would be unruly, Anti-Magistra-
tical Spirits, that would despise
Dominions, and cast off the Yoke
of Subjection, doth therefore clear

up this point, teaching that Christianity doth not consume, but confirm civil polity. He urgeth Subjection upon Christians, all Christians, *every soul*, shewing the equity and necessity of it; and indeed the better Christian any man is, the better Subject will he be: He that hath no Religion, may obey in some things for fear, or for some other respects, & from some sorry principles; but if a man be Religious, a Christian indeed, he will be subject and obedient for Conscience sake, in all things that may be done by him with a good Conscience. The Gospel doth not destroy, but establish Civil Government.

Well, now to look into the Text.

There are two general parts of it.

1. A Precept or Injunction of Text *divided*.
Duty, *Let every soul be subject*, &c.

2. A Reason of the Command, or Ground of the Duty, *For there is no power*, &c. Or thus I choose rather to divide the Text. See here,

1. A Proposition of a Truth.

2. An Inference of Duty.

The *Truth* affirmed, is the Divine Right and Authority of Magistracy; *There is no power but of God; the powers that be, are ordained of God.*

The *Duty* inferred, is Subjection and Obedience to Magistrates; *Let every soul therefore be subject to the higher powers.*

In the Proposition we have,

1. The subject of the Right or Authority proposed and asserted.

2. The rise and ground of it, which is expressed Affirmatively and Negatively.

1. The *Subject* of the Superiority, Authority here granted, which is thus expressed, *Powers, higher powers*: under which expressions the Apostle, by a Metonymie, points out Civil Magistrates, who are invested with power and Authority over others: All Magistrates, especially the chief Magistrate; and he entitles them *Powers*, intimating (as is probably conjectured) that he speaks not so much of particular persons in

Εξουσία.

Εξουσία

ὑπερ-

εχουσία.

in power, as of the Order and Office it self.

2. Here is the rise and ground of this Supereminency and Authority, which is expressed two ways :

1. Negatively, *There is no power but of God.* Here now is a Negation of power in any Creature to make *Higher Powers*, to give Power and Authority to one over others : a denial, I say, of any other rise or original of Civil Government, but onely from God.

Governours and Government are not from men, as some affirm : Though Magistracy be called, *An* 1 Pet. 2. *Ordinance of Man*, a humane Creation or Creature ; yet this is not *avθpώπιν* to be understood *originaliter*, as if in *origines*. Magistracy and Government were invented by man, or had its original from man : but it is said to be an *Ordinance of Man*, either

1. *Subjective* ; because this Power and Authority is subjected in man, and managed by man, and the choice of the kinds of Magistrates, or such and such a form of Government ; yea, and of the

persons, to exercise the power Magistratical, is for the most part left to men, and acted by men, under the ordering, disposing Providence of God. Or,

2. *Objective*; because it is employed about Humane Affairs, is conversant about the ordering and governing of man. Or,

3. *Τελικώς*, *Finaliter*; Man is the end of Magistracy: it was ordained for the good of Man, and for the preserving of Humane Society. In this sence, in such respects Magistracy is an Ordinance of Man, but the substance of the Power is of God; *There is no power but of God.*

2. The Apostle turns this Exclusive into an Universal Affirmative, *The powers that be, are ordained of God.* Here St. Paul positively asserts the rise of Kingly Authority, and all Magistratical Power, to be from God; and he intimates how it is of God: not onely *permissive*, and *directive*, by his permitting and directing Providence; but by his approbation, ordination and command: such an intimation

mation we have in the Original word, which is very emphati- *Tetray-*
cal: for, *μῆται.*

1. It signifies, that Civil Powers are appointed by God, and by him advanced above others.

2. That this is an orderly disposition for the good of men, and very necessary.

3. The word signifies, that these Powers are brought in order by God; have bounds set to them, Rules and Laws given them, which they must not transgress.

Now as to the second part of the Text, *viz.* the Duty inferred from his assertion of the Divine Ordination of these Powers, *i. e.* Subjection to them: *Let every soul be subject to the higher powers.*

Note here,

1. The subject of the Duty.

2. The Duty it self.

1. The subject of the Duty, who must be subject; *Every soul*: [Soul] *πάσα* is here by a Synechdoche put for *ψυχή*. Man; and this is ordinary with the *Hebrews* and *Greeks* to call *Man* sometimes *Soul*, sometimes *Flesh*; *Every Soul*, all *Flesh*, *i. e.*

all men of whatsoever age, rank, quality or condition; all are by the Apostle his Precept subjected to Magistracy, to the Civil Powers, supreme and subordinate.

2. The Duty it self, Subjection;
 * *ὑποτάγη* Let every soul [* be subject:] The
ὑποτάγη word in the Original noteth a
 Subordi- willing and orderly Subjection,
 nata sit. and it implies Reverence and Obedience: but I shall speak more largely to these particulars anon, in opening the Doctrine of the Text, to which I now come.

Doctrines Two. Two points here offer themselves:

1. That Magistracy is of Divine Authority, instituted by God; His Ordinance.

2. That every Christian must be subject to Magistrates.

I shall be very brief in handling the first of these Doctrines, and shall insist a little longer upon the other.

Doctr. 1. Magistracy is of Divine Authority, instituted by God.

I shall a little explain both the Subject and the Attribute of this Proposition.

First,

First, as touching the *Subject* ;
Powers, Higher Powers, Magistracy.
 You have already had something
 of Explication in opening that
 term ἐξουσία, *Powers* ; and the ad-
 junct ὑπερέχουσα, *Higher or Super-*
eminent.

1. I told you, that here are
 pointed out Kings, or chief Ru-
 lers, and subordinate Governours
 and Magistrates: and we have both
 sorts of *Powers* indigitated more
 plainly and openly in other Scri-
 ptures. *Exhort* (saith the Apo- I Tim.
stle) *that prayers be made for Kings,* 2.2.
and for all that are in authority ; ἐν ὑπέρ
 that are in Eminency ; i. e. Go- χῆν ὄντων
 vernours and Magistrates, what-
 ever Titles they have. *Moses* is Deut.33.
 said to be King in *Jesurun*, i. e. 5.
 Governour or Ruler of the Peo-
 ple ; and whereas it is said in the
 Book of *Judges*, *In those days there* Judg. 19.
was no [King] in Israel ; it is not to 1.
 be understood of a Monarch spe-
 cifically, but of a chief Governour
 or Magistrate *in Israel*: for neither
 before that time, nor afterwards,
 till the days of *Samuel*, was there
 any Monarchical Government
 in

in Israel: *Saul* was *Israel's* first Monarch.

Then, besides βασιλῆς, *Kings*, there are others ἐν ὑπεροχῇ ὄντες, that are set in Eminency, placed in Authority above others: The Apostle *Paul*, speaks of *Principalities* and *Powers*, ἀρχαὶ καὶ ἐξουσίαι; The former word noteth those that have a Primary, more immediate, and more full, Supream power under God, for administrations in their Dominions, by their proper Power and Command, as *Kings* and cheif Governours: The latter word or expression, signifieth such as exercise Authority under *Kings*, deriving Power from them, to act as Governours, by Deputation; there are *Kings*, as *Supream*, and *Gouverneurs* sent by them.

1 Pet. 2.
12.

Now, in our Proposition, The Subject is *Magistracy*, concerning which

2. I have told you, that we are not onely to look at the persons that bear rule, but also, and more especially, at the Order, and Office, and Calling it self.

Secondly,

Secondly, As to the *Attribute* in the Proposition, *is of Divine Authority, Instituted by God, is God's Ordinance*. I have already opened the term *Ordained* in the Text, whence the word *Ordinance*, in our Proposition.

Briefly now, thus take the meaning of the *Attribute*: God is the Author of Magistracy; it is the Will and Appointment of God, that there should be Government and Governours; *Principalities* and *Powers*; so that all Rulers and Governours are either *Missi*, or *Permissi*, by *Comission*, or *Permission* from God. Usurpers are by God his Providence and *Permission*; and rightful Governours are by his *Comission*: The Power is his, however attained or used by men; and what ever Magistrates be, good or bad; the Office, Magistracy, is of God *Approbative* and *Mandative*, by way of Approbation and Command: The Power of *Nero*, was of God, for he was chief Magistrate, when the Apostle laid down this *Axiome* or Principle; *The Powers that be, are ordained of God*. Now

Proof. Now I come to the proof of the point :

The Text is full of this Doctrine; it is here a plain Proposition, and it is strongly implied in the Inference of the Duty here urged, as you shall see further by and by; but other Scriptures prove this

1 Pet. 2. fully : *Governours* are said to be
14. *sent of God : God setteth up Kings :*

Dan 2.21 *The most high ruleth in the King-*
Dan.4.32 *doms of men, and giveth it to whom-*
soever he will. Christ, the Eter-

Pro.8.15 us, *That by him Kings Reign : God*
in one Psalm speaking to Princes,

Pl. 82. 6. and Magistrates, saith, *I have said*
ye are Gods. I who have power
to appoint whom I will to be my
Vicegerents, do call you, and
constitute you, to be my Depu-

Non par- called *Gods*, not that they are so
ticipati- Essentially, and by Nature, but
one Di- by Similitude, and in respect of
vinæ Ef- their Power, because they repre-
sentix, sent God his Majesty in regard of
fed simi- their Office, and do in a sort
litudine participate of the Power and Au-
Divinæ thority of God, being deputed
Potentiæ and

and authorized by him, to exercise power among men; *I have said, ye are Gods*: I have given you a Command, Commillion, and Power to bear Rule; and my Word is a sufficient warrant for any Office or Ordinance: Thus the point is proved; it shall now be very briefly Demonstrated.

1. The Divine Authority of *Demonst.* Magistracy, (that it is God's Ordinance) may be argued from the antiquity of it: We read in the Book of God, of Magistrates, even from the beginning; and why may we not use the same argument, to prove the Divine Ordination of Magistracy, which is wont to be used (and that not unaptly) to prove the Divinity of Scripture, *viz.* the strange preservation of it thorow so many Ages, in so many Changes and Revolutions, amidst all Wars and Confusions, against the rage of men and Devils: God hath owned it as a Plant of his own setting, which he planted early, and would never suffer to be rooted up.

2. The

2. The Divine Ordination of Magistracy, may be argued from the injunctions laid by God upon Magistrates, with his prescriptions of Rules of Government: If they had no Authority to Rule, why should God command them to Rule according to his Lawes? and prescribe to them Rules of Government? herein God owns Magistracy and Government among men.

Deut. 1.
17.
Jer. 22. 3.
Psal. 2. 10

Tit. 3. 1. 3. We are commanded to pray for Magistrates; therefore Magistracy is ordained by God, and approved of God; otherwise, if the Office were evil, and without Divine allowance, we should pray against it.

4. God his commanding of Subjects to obey Magistrates, evinceth Magistracy to be of God: The enjoining of duty to the Subjects, establisheth the Authority of Rulers.

I might adde several other particulars, to demonstrate the truth of this Assertion, [That Magistracy is of Divine authority, is God's Ordinance] but enough hath

hath been said to this purpose.

I shall not stay to consider and Answer the many objections, that are urged against this Truth: but I shall onely take notice of two, and hint a very short Answer.

Objed. If God be the Author of Magistracy; if there be no Powers but of God; how then is it said, *They set up Kings, but not by me; they made Princes, and I knew it not?*

Vindication of the point.
1. *Objed.*
Hof. 8. 4.

Answ. Many things may be said not to be of God, as commanding and approving them, which are not without God permitting them; *They made Princes, and I knew it not; viz* so as to approve of their choice; I left them to themselves, suffering them to go on in their own way; but they had not my approbation of what they did, nor are they like to have my blessing in it: God doth not here disown Magistracy, as if it were not his Ordinance; but he testifies against such a choice, and such a manner of choosing a Magistrate, in a mutinous, headstrong, tumultuous way, without any

any respect to God's Will, and without asking Counsel of him.

2. *Obj. &.* *Obj.* God was angry with the
 1 Sam. *Israelites* for asking a King;
 10. & 12. therefore Kingly Government is
 not God's Ordinance, but it is
 unlawful and displeasing to God.

Answ.

1. The unlawfulness of Kingly Government cannot be inferred hence; for God was not angry with them, simply for asking a King, but because they were obstinately bent upon it, to have a King, out of an affection of Novelty, being weary of that Government which God had appointed to them, and established among them, and being desirous to be like the rest of the Nations, the Heathens and Idolaters round about them; and because they would needs have a King, out of ambition, and out of a carnal, vain, sinful confidence in a King, as able to protect them; and out of diffidence in God, as though he could not defend them in his own way; and God was angry with them for their ingratitude toward good *Samuel*, who had
 deser-

deserved so well at their hands.

2. God himself chose *Saul* to be King, and qualified him for the Office, and commanded *Samuel* to anoint him; which he would not have done, if the Kingly Office had been displeasing to God.

Well, having explained, proved, demonstrated, and vindicated the point; I proceed now to Application.

I shall wholly silence the Use of Information. *Applica-
tion.*

My first Use shall be for Conviction and Reproof. *Use 1.
Convicti-*

Now truly, our Doctrine strikes on very many people of several sorts. *on.*
As

1. Papists, who exalt the Pope above the civil Magistrate, and give him power over Princes, to excommunicate them, and depose them, and loose their Subjects from their Oaths of Allegiance and Fidelity; and who do maintain and avow that cursed Doctrine of King-killing: Do these own God his Ordinance? but to let them pass.

2. There

2. There are other Hereticks, as *Socinians*, *Millenaries*, and *Fifth-monarchy men*; and *Quakers*, and some *Anabaptists*, that look for the abolishing of all Magistracy, and affirm, that Magistracy is an office displeasing to God, and unlawful for a Christian to undertake; and load Magistrates with most vile reproachful

* Though
Righteous
Rulers.
* When
they execute Ju-
stice.

Titles; calling them * Tyrants, * Persecutors, the Powers of darkness, the Antichristian Beast, &c. Lawless *Libertines*, that cannot endure that any should be Lord over them: these are Enemies to God's Ordinance, and resist it:

Well, all that contemn, and disesteem Magistracy, are guilty of great impiety, in vilifying those that God doth Dignifie; and seeking to pull down that Order, and that Ordinance, which God hath set up.

There are two sorts of men in the General, that are chargeable with ungodliness and iniquity, against the Truth which hath been demonstrated.

I. They

1. They who do Doctrinally, and in their Principles, deny Magistracy to be from God, and affirm Government to be a work of darkness.

2. They who in their practice condemn Magistracy, do likewise sin against a clear Ordinance of God: Some sinne in disgraceful scurvy language, reviling the gods, and speaking evil of the Rulers of the people: Others sin, by unseemly, uncivil, rude carriage and behaviour toward the Magistrate; by shameful irreverence, impudence, and insolency; as that Generation of *Quakers*, who pretend to extraordinary Sanctity, when they have not ordinary civility: But let such men know, that in contemning Magistrates, as Magistrates, they condemn God, whose Ordinance Magistracy is, and whose Officers and Deputies, Magistrates are; *They have not rejected thee, (saith God to Samuel) but they have rejected me, who rule them by thee my Deputy.*

This

*Use 2.
Consolation.*

This is matter of singular comfort to Magistrates; seeing Magistracy is God's Ordinance. God will defend the Office, will maintain his own Ordinance, against the spite and fury of men and Devils; and he will protect the Persons, and maintain the dignity, of those that are Magistrates and Rulers for him, as well as by him: God will keep the Crown where he hath placed it, upon the head of any Servant of his, as long as he hath any work for him to do; he will uphold the Throne of that King, that seeks and strives to uphold his Kingdom; and will keep those Rulers, that are careful to keep his Way.

*Use 3.
Exhortation.*

I come now to the third and last Use: I should Counsel and Exhort you, to yield subjection and obedience to Magistrates: which is the duty of all Christians, inferred here by the Apostle from this consideration, That Magistracy is God's Ordinance. But that duty of Subjection, is to be handled distinctly, in a Doctrinal way, I having laid it down

is part of the Doctrine of the Text, which I intend to open, and handle more largely. Now

I shall exhort you to bless God ^{1 Counsel}

for this Ordinance of his, Magistracy; for the Powers amongst us Ordained by him. The Scripture speaks of Magistrates, and Magistracy, as a great blessing; It calls Kings and Rulers, Nursing-Fathers, Sheilds, Shepherds, Corner-Stones, Pillars, Foundations, Saviours, &c.

The loss of them is reckoned to Isa. 3. be a great Judgment, and the restoring of them is a great Mercy: It is promised as a great blessing to an obedient people, that they shall have Kings and Princes, Jer. 17. Governours to Rule them; and 25.

it is reckoned as a choice Mercy indeed, that our Nobles shall be of our selves, and our Goavernours Jer. 30. shall proceed from the midst of us: 31.

Oh! if we could be sensible of the necessity, and the utility, and benefit of Government, so as to see what mischeif and misery it prevents, which *Anarchy* would bring upon us, and what good it bringeth, how much it conduceth to the

the happiness of a people : I say, if we did see this, how should we bless God for Government, especially for a rightful Government, a proper Government, a religious Government ? Where there is no Magistracy, all runs into confusion, and people come to ruine. But oh, what a mercy is it, when the great *Shepherd* of his Flock raiseth up *Shepherds* under him to govern, feed, and defend his Flock ? Such Magistrates, such Rulers, as are the Ministers of God for our good ; what a blessing are they ? It were easie to explicate here ; the Subject is large ; There is very much carried in the name

Βασίλευς of a King ; I say, in the Greek
quasi word, which signifies a King ; a
Βάσις τῆ a Critick in that Tongue, gives us
λαῶν. the Etimology, or derivation, or
rather the signification of it. The
Common-wealth is a building,
and a cheif Magistrate or King, is
the Foundation. Oh ! how
should we be every day praying
God for this Ordinance of his,
that we can lie down in peace
and rest in peace, travail in peace

and

and go to God's House in peace,
and with comfort? (yet it is so)
Oh! how great are our enjoy-
ments, by means of Magistracy?
Good Magistrates, Supream and
Subordinate, are the means under
God, to preserve our Lives, and
Goods, and Sabbaths, and Ordina-
nces, and all that is, or should
be, dear to us: O then, let us
bless the God of Heaven for this
Ordinance of his; and let us
bless God for the peaceable Re-
stitution of his *Majesty*, our gra-
cious Sovereigne, to the actual
possession and exercise of his re-
gal Authority among us, offering
our hearty thanksgiving to our
God, for all those publick bene-
fits, which upon that account we
have received, and which we hope
further, that we shall, and pray
that we may, enjoy; and the Lord
grant, that we may have more and
more cause to rejoyce in this
great providence of his.

2. Let us pray for the King, *2 Counsel*
and for all Subordinate *Magi-*
strates, all that are in Authority
under him, pray that God would
K enrich

enrich both the Supream and inferior Magistrates, with Gifts and Graces fit for their places; that they may Rule for God, and act as his Deputies and Vicegerents, that they may be a *Terrour to evil doers*, and an encouragement to those that desire truly to fear God; that they may be Ministers of God, for the good of God's people; and let us pray, that God will maintain this Ordinance of his amongst us, and protect, and govern, and bless our Government, that the King's Throne may be established by Righteousness, and the Crown may flourish upon his head.

3 Counsel 3. Let us take heed that we resist not *Magistracy*, or the *Powers* which God hath ordained: This is the Apostle his inference from the Doctrine of the Text; *The Powers that be, are ordained of God*, therefore resist not the *Powers*, but be subject to them.

ἀντιτάξαι The word here translated, to resist, is properly, to be counter-ordered, or ordered against; it noteth such a resisting, as when a man

is contrary to the order establish-
 ed, to the *Power* which God hath
 ordained; and here is intended
 all manner of * opposition; there * *Actu,*
 must be neither opposite action, *aut af-*
 nor adverse affection: Let there *fectu.*
 be no attempts or endeavours,
 either by open force, or close con-
 spiracy and secret plottings, a-
 gainst the *Powers* which God hath
 ordained, against the Govern-
 ment which he hath set up; nei-
 ther let the will withstand it, or
 the heart be opposite to it; all at-
 tempts against Government, and *We speak*
 all disaffection and contrariety in *of civil*
 heart and will unto Government, *Govern-*
 is a resisting of the *Powers*; Where *ment, that*
 God hath placed Sovereignty, let *which is*
 us take heed of resisting *Sovereign*
Power.

I shall not muster up Argu-
 ments to enforce this Counsel,
 but onely hint a word or two,
 which the Context affords.

1. *He that resisteth, resisteth the* 1 *Confi-*
Ordinance of God, and so riseth up *der.*
 against God himself; Shall we
 seek to violate God's Order, or
 desire the violation of it? what

is this but to rebel against God?
and is not this horrible wicked-
ness?

- 2 *Confid.* 2. The Apostle suggesteth the danger of resisting *Magistracy*: *They that resist, shall receive to themselves damnation*: The word is [*κρίμα*,] Beza renders it *condemnation*, others *judgement*, *revenge*, *punishment*; indeed the word signifies all these; and here may be understood both temporal and eternal punishment, to which we shall render our selves liable, by resisting the *Powers*; but of whom shall resisters receive punishment? why, either from the *Powers* resisted, or certainly from God, who will not endure that men should rise up against him, by resisting his Ordinance; but he will resist them, and rise up against them: Never any *Rebelled against God, and prospered*: God is the Vindicator of his own Ordinance, and he will not suffer the violators of Government, or the opposers of a lawful *Magistracy*, to go unpunished. What befel *Miriam*, for speaking against *Moses*

Moses? and what did *Corah*, *Dathan*, and *Abiram*, get by their opposition and resistance? What became of rebellious *Absalom*, and perfidious *Achitophel*? the one was hanged in an Oak, and the other was his own wilful Executioner, hanged himself. What was the end of *Shimei* and *Sheba*, was it not miserable? had *Zimri* peace that slew his Master? And have we not seen, how they who sought to overthrow Magistracy amongst us, have overthrown themselves? Therefore let us take heed of resisting the Powers ordained of God.

4. Let us contribute our endeavours for the upholding of Magistracy, and Government amongst us, (forasmuch as it is the good Ordinance of God) and for the support of the Power which God hath ordained: I shall only touch upon two wayes of endeavour, wherein we may, and must contribute thereunto, viz. Praying, and paying.

1. We must pray for Magistracy

and *Magistrates*; pray to God, to maintain and uphold the Office, his own Ordinance, and to inspire, and guide, and preserve, and bless the Officers both Supreme and Subordinate, to whom he hath committed the Sword, to be born by them; whom he hath invested with Power and Authority over us, that are the *Powers* ordained of God: We must pray for the continuance and support of *Magistracy*, with respect to the honour of God, whose Ordinance it is for his own Glory, in opposition to unruly Libertines, and antimagistratical spirits, that defie this Ordinance of God.

And we are to pray for the upholding of *Magistracy*, with respect to our selves, in regard of the necessity and utility of this Ordinance, in as much as it is ordained for our good.

And we must pray for *Magistrates*, for those whom God hath set over us, to govern us, that

1 Tim. 2.
1, 2.

under them we may lead a quiet and peaceable life, in all godliness and honesty.

2. We

2. We must contribute toward the support of the *Powers* which *God* hath ordained, by a chearful payment of such *Tribute* or *Customs*, as are legally and reasonably required of us, for necessary supplies: *Render to all their dues*, Rom. 13. *Tribute, to whom Tribute; Custome, 7. to whom Custome belongs.*

5. Let us honour *Magistracy*, *5 Counsel* having a high esteem of the *higher Powers*, acknowledging their Office to be *God's Ordinance*, and a jurisdiction delegated from *God* himself, who invests Government with Majesty; *I have said, ye are Gods: Magistrates are God his Lientenants* (as it were) his Deputies; and so bear his Title; therefore their Calling is honourable, and they must be honoured.

But this will fall in under the notion of Subjection, to which the Apostle here exhorteth, from the consideration of the Authority of *Magistracy*; and that is it, which I shall hereafter speak of.

The second Doctrinal conclusion from the Text, is this.

Doct. 2. 2. *That every Christian must be subject to the powers ordained of God.*

In handling this point, I shall by way of Explication, shew

1. What is the import of this term *Subjection*.

2. To *whom* Subjection must be yielded.

3. *Who* must be subject.

4. I shall open the *duty* Subjection, endeavouring to give you the true state of it.

Quest. 1. Quest. 1. *What doth this term Subjection import, or what is it to subject?*

Ans. *Ans. Subjicere*, is to lay or put under; as it is said. *David* brought forth the people that were in *Rabba*, [*& subjecit ferres, &c.*] and put them under Sawes and harrows of Iron; subjected them to such grievous punishments: but the * Greek word here *ὑποτάσσειν* in the Text, signifies something further, than to be under, or to be

be put under; it signifies an orderly subjection, to be put in order under another: Let every soul be subordinate to the higher Powers; i. e. Subject in his place and order: The word being of a middle voice, may be translated either passively or actively; but here it must be of an active signification, for it is an exhortation to the performance of a duty; Let every soul be subject, according to God his Ordinance, who hath by his Ordination and Command, subjected every Soul to the higher powers; so that here is noted, a willing orderly subjection: And the word is a general word, comprehending all other duties and services; it notes the whole duty of an inferiour estate; particularly, it implies due reverence, and a ready, full obedience, without resistance or reluctancy.

Quest. 2. *To whom must this subjection be yielded?* Quest. 2.

Ans. *To the higher Powers, and to all the powers that are ordained of God; to Magistrates supream and* Ans. .

subordinate: Supream powers are intended principally, but not only; we read elsewhere, of *Prin-*

Tit 3 1 *cipalities and Powers*: The form-
αρχαι & er word notes, those that have a
ἐξουσία. primary, more immediate, and

more plenary, power under God, for administrations in their Dom-
inions, as *Kings and cheif Go-*

vernours: The other word signi-
fies, such as exercise Authority
under them, deriving power from
them, to act as *Governours*, by de-

1 Pet. 2.
32.

legation: *There are Kings, as su-*
pream, and Governours sent by
them: These are the object of
this duty of subjection, or *subje-*
ctum cui, the subject to whom sub-
jection must be yielded: and we
are to look, not only at the per-
sons that bear Rule, have Power,
and are in Authority, but also,
and more especially at the Order,
Office, and Calling it self.

Quest. 3.

Quest. 3. *Who must be subje-*

Ans. The

Text saith, *Every*

Πᾶσα

Soul; in our proposition, it is e-
very Christian: All persons un-
der *Government*, of whatsoever

ἡλικίᾳ.

age,

age, rank, capacity, calling, quality, or condition, all must be subject to *Magistrates*, to the powers supreme and subordinate.

Quest. 4. *What is the duty here called for in the expression of the Text?* Quest. 4.

Ans. A willing and orderly *Ans.*
subjection, which implies *Reve-* *Subjection*
rence and Obedience. *on implies*

1. *Reverence*; which is a kind 1 *Rever-*
of honour and observance, joyn- *rence.*
ed with some awe and special hu-
mility, and submission of the
mind and body, exhibited by an
inferiour, to a Superiour; hav-
ing a regard to his person, and
place, and worth, and words, and
actions.

This *Reverence* must be inward
and outward.

1. *Inward Reverence* of the 1. *Inward*
heart: The Apostle saith, that
the Law is spiritual; it is so in e-
very Commandment; it reacheth
the inward man: Thus in this
point of honouring Superiours,
there is a Law laid upon the
heart. This inward reverence is,
to

to have a due estimation of their Superiority and Authority; and in acknowledgement thereof, to have due respect to them in our hearts, to have them in high account, and to stand in awe of them: Contrary to this inward reverence, is, a sleighting and despising of Superiours; as those children of *Belial* despised *Saul*; and those impure Hereticks which the Apostle speaks of, are said to *despise Dominions*: Now we are to honor *Magistrates* in our hearts (as they are in *God's* place) esteeming them to be higher and worthier than others, and standing in awe of them: *Fear God and the King*. The Lord magnified *Joshua* in the sight of all *Israel*, and they feared him; i. e. revered him, as they feared *Moses*, &c. The people said unto *David*, *Thou art worth ten thousand of us*; they had a reverend, high esteem of him. The Church accounted King *Josiah* the *breath of their Nostrils*; he was precious in their account.

2. There

1-Sam.

10. 27.

Jude 8.

Prov. 24.

21.

Josh. 4.

14.

2-Sam.

18. 3.

1-Sam. 4.

20.

2. There must be outward re-^{2 Out-}
 verence, which is an expression^{ward.}
 of the mind in reverend and low-
 ly speeches and gestures.

1. We must speak reverently *In speech*
 and respectfully of, and especial-
 ly to, Magistrates. *Aaron*, though
 the Elder Brother, and High-
 Priest, honoureth *Moses* with the
 Title of *Lord*; he being by Gods
 appointment the Captain-Gener-
 al and Chief Magistrate, Gover-
 nour of the people. The woman
 of *Tekoa* calls *David* an *Angel*; ^{2 Sam.}
 and so doth *Mephibosheth*. *If I have* ^{14. 17.}
found favour in the sight of the King,
and if it please the King to grant my ^{cap. 19.}
petition, &c. saith the Queen *Est-*
her to King *Ahasuerus*. God his
 Command is expreis; *Thou shalt* ^{Exod. 22}
not revile the gods, nor speak evil of ^{18.}
the rulers of thy people: and the
 Spirit of God noteth them to be
 audacious sinners, who are guilty
 of this evil; *They are not afraid to* ^{2 Pet. 2.}
speak evil of Dignities: as if he had ^{10.}
 said, Did they fear God or Man,
 they would not dare to do this.

2. We must shew reverence to
 he

*In beha-
viour.*

2 Sam.
24.20.

Gen. 41.
43.

the Magistrate by reverend carriage and gestures; as, uncovering the head, bowing the knee, and making obeysance; as *Araunah*, when he saw the King coming toward him, *bowed himself towards the King on his face, upon the ground.* So, when *Joseph* was made Vice-Roy and Governour of Egypt, they cried before him, *Bow the knee.* Our deportment before the Powers must savour of humility, and a sense of our Duty: therefore it is horrible ignorance, or notorious malice and wickedness, in some men, to urge the Scripture against reverend respectful behaviour toward Magistrates, and to abuse it for the patronage of their incivility and rudeness, telling us, that God teacheth and commandeth Christians *to have no respect of persons.* Certainly, Civility and Humanity, as well as Christianity, requires respect and reverence to those that are eminent in parts, and place, and authority; the Scripture doth not condemn civil, but sinful respect of persons:

t he

the Servant must reverence his Master, the Child must reverence his Father, the Subject must reverence his Sovereign, and inferior Magistrates: We must not scruple to give unto Magistrates those Titles which the Scripture gives them, or the like; or to shew them that respect and reverence which the Word allows and commands, but we are bound to give it. The Quakers therefore are absurd and sottish, who are afraid of being too respectful to God his Deputies, nay, shew no respect at all to them in speech or gesture: the Holy Ghost hath taught us better manners, to give Titles of Honour to men in Authority, and to demean our selves toward them reverently and lowly.

Christians must be *subject* to Magistrates, *i. e.* they must *reverence* them: this is one main branch or part of subjection.

2. This Subjection implies O-^{2. Obedi-}bedience: Christians must *readily* subject themselves to the law-
ful

ful commands of Magistrates, obeying them in all things according to the mind of God.

Now here I shall shew,

1. What it is to obey.
2. Wherein we must obey Rulers.
3. How, in what manner we must obey.

What it is
 ὑπακούειν
 ὑπακούειν
 ὑπο.

1. What it is to obey : The word in the Original signifies to hearken under, as being in subjection, as becomes an inferiour, one that is in place and order under another : so that the word noteth a hearkening with all humble submission, and it implies both Reverence and Obedience. The simple Verb ὑπακούειν, notes Obedience, and the Preposition ὑπο; noteth Reverence ; so that the compound word importeth an humble readiness to receive commands, and a cheerful obedience in performing them.

Wherein it is.

2. Wherein, and how far are we to obey Magistrates ?

We must observe and perform their commands in all things possible

sible and lawful to be done by us ;
 the onely limitation of our obedi-
 ence is this, *In the Lord* : whatso-
 ever the higher Powers command,
 so that we do not apprehend their
 Commands as crossing Gods
 Commands, all Subjects must o-
 bey : for as soon as Sovereign
 Authority hath commanded any
 thing that is lawful, warranted or
 allowed by the Word of God,
 God his stamp is set upon that
 Command. We must not look
 upon the things commanded,
 (further than to enquire into the
 lawfulness of them) but upon
 God's Ordination, setting Magi-
 strates in place to command, and
 Subjects in place for obedience :
 So far as the Magistrate hath pow-
 er to command, that is, *in the*
Lord, and according to God ; so
 far there is a necessity of obedi-
 ence, not onely for fear, but for
 Conscience sake ; [because God
 commandeth every soul to be sub-
 ject to the Higher Powers, so far,
 as that we cast not off our subje-
 ction to him, who is the highest
 Po-

Potentate, and supreme Law-giver. But when the Laws of men cross the Laws of God, and Humane Injunctions are contrary to Divine Prescriptions; here now we must obey God rather than man; we must so give to *Cæsar* that which is due to *Cæsar*, as that we rob not God of his due. A Magistrate cannot be enriched with the spoils of God; nor is it any dishonour to an earthly King, to see the KING of Kings served before him. Nor is the Subject bound to obey in all things, but onely so far as may stand with his Allegiance and Duty to God, and so far as he may go, and not dishonour God, or wrong his Conscience. It is good for us to observe both the Connexion and order of those two Commands, *Fear God, and, Honour the King*: VVe must so honour the King, as that withal we fear God; and must be sure, that in obeying Man, we do not disobey God: and this [*Fear God.*] goes before that [*Honour the King.*] We may and must obey the hard Commands of Super-

1 Pet. 2.

17.

perious, but we must not obey their sinful Commands, (if any such at any time be.) The *Israelites* smarted sorely for worshipping the Golden Calves, in obedience to the command of *Jeroboam* their King; and we find that the *Hebrew* Midwives are commended and rewarded for disobeying the wicked command of *Pharaoh*; they could not do what he did enjoin them, because they feared God. They are ill friends to the Magistrate, and to themselves, to their own souls, who perswade the Magistrate to enjoin any thing to his Subjects which the Word of God doth not allow; or that are ready for their own base ends to obey his sinful Commands. Indeed God is to be obeyed without any dispute, debate, or hesitancie, upon a bare sight of his will, as the Schoolmen speak: but I must compare mens Commands with God's Laws, and if I find a dissonancie to the Laws of God, I must be disobedient, (or I should rather say, non-obedient;

Solo intuitu voluntatis Divinae.

dient; for it is not properly disobedience, not to obey men against God.) I have met with a pretty Exposition of, and Comment upon, that of the Preacher; *I counsel thee to keep the King's Commandment, and that in regard of the Oath of God.*

First, These latter words may be look'd upon as a reason or enforcement of the Exhortation: It is necessary to give obedience to Magistrates, not onely out of fear toward them, because they bear the sword; but especially out of Conscience toward God, because his Vows are upon us. Here seems to be a reference to some Covenant and Oath of Allegiance and Fidelity, taken by the people, binding them to their Prince. (Indeed Oaths to Magistrates are to be kept, and surely Oaths to God are not to be broken, but religiously observed.) But now

Secondly, These words, *In regard of the Oath of God*, may be looked upon as a limitation to the precedent Exhortation. Keep the King's

King's Command, but with regard had to the Oath of God, so that there be no violation of that, so that your Obedience to the King be consistent with your Fidelity to God. Our Obedience to man must be regulated by a good Conscience toward God.

This is Orthodox Doctrine, owned by all sound honest Divines, though there may be (as there have been) some Court-Claw-backs that may put forth other stuff.

It was a notable resolution, and a noble speech of those Worthies, who were commanded by the King to worship the Image which he had set up: they said unto the King, *O Nebuchadnezzar, we are* Dan. 3. *not careful to answer thee in this,* 16, 17. &c. They submitted to the fire when they could not act as he commanded; so we must yield passive obedience, when we cannot with a good Conscience yield active; we must choose rather to suffer than to sin: and when a Christian submits himself to the penalty of

of not doing that which is against his Conscience, this is no Rebellion or resistance of the Powers, but here is still a subjection to them ; though this is the loud Outcry of many ignorant and malicious persons, against conscientious Ministers, and private Christians, that cannot readily consent to do all that men command them ; *O Rebellion, Rebellion ! O Rebels, Rebels !* The Martyrs of famous and blessed memory, in those sad *Marian Days*, did not resist, nor rebel, they willingly and cheerfully yeilded their bodies to the flames, but still they professed and protested against the Idolatrous Doctrine and Worship then established by Law.

And now, for a further opening and a clearer stating of this matter in question, viz. [*Wherein, and how far we are bound to obey Magistrates,*] I propound to be considered, Whether the Magistrate command us to do that which is unlawful, or deal hardly with us,

by laying upon us unjustly some heavy burden, (for these are different cases.) Well then,

1. In case of commanding any unlawful action; to such a Command we must deny our obedience; the supreme Power of all is to be obeyed: no power on earth can secure the Conscience in doing that which is unlawful, and cross to the Rule of God's Word. But

Secondly: If the higher Powers shall, contrary to the Laws by which they are to Rule, lay heavy burdens upon us, whereby we shall suffer in our persons or Estates, in such a case we must labour with patience to endure, and be content to act to our own prejudice that which cannot honestly be avoided or put off.

Now to clear both these Positions, I shall speak a little to a scripture-instance or two, about which there maybe some enquiry, not without ground.

The Instances are of Subjects their obedience and disobedience to

Multum
est dis-
criminis
inter eos,
qui vim
injustam
patienter
tolerant,
& eos,
qui quod
injustum
effaci-
unt. Szé-
ged.

to the Will and Command of their Sovereign.

Quest. First, the case between *Ahab* and *Naboth*: the Question is, *Whether Naboth did well or ill in refusing to part from his Vineyard to Ahab, upon the terms propounded by the King?*

Ans. I find it answered, that *Naboth* did justly and warrantably refuse to gratifie the King's desire, because God had forbidden the alienation of the Inheritance: there was an expre's Law concerning this, that no *Israelite* might sell his Field, but upon condition of redeeming it, and returning it in the year of Jubilee. But *Ahab* would have had *Naboth* his Vineyard upon other terms, which was not lawful for him to hearken to; therefore he saith, *God forbid that I should give the inheritance of my fathers unto thee.*

Lev. 25.

But here, by the way, I humbly conceive that the Reverend learned Author, who gives this Answer, was mistaken in that which he intimates as the ground of the

Que

Question ; for he formeth the
 Question thus : Whether *Naboth*
 could justly deny his Vineyard to
Abab, seeing the King hath power
 to take Fields and Vineyards, and
 give them to his servants, accor-
 ding to 1 *Sam.* 8. 14. Now, saith
 he, in outward things, we must o-
 bey, though to detriment and loss.
 But as to that Text in *Samuel*, 1 *Sam.* 8.
 conceive there was an unwitting ^{14.}
 mistake of the honest pious Au-
 thor, though it hath been (I doubt
 not) the wilful mistake of some
 Court-parasites, who from hence
 have suggested unto Princes, That
 Kings may do what they please,
 That they have an absolute power
 of the persons and estates of their
 subjects.

Doubtless, they do better un-
 derstand that Text, who interpret
 it to be the threatening of a judg-
 ment to the people, and not a
 Concession of such a right and
 power to the Ruler : It is as if he
 had said, This people shall pay
 dear enugh for casting off that
 form of Government which I had

appointed to them; they would needs have a King, and I will give them a King that shall deal Tyrannically with them, ruling Arbitrarily; that shall take away their Cattel and their Goods by violence, that shall enslave them and their Children: *This will be the manner of your King.* Here is not signified what Kings ought to do, but what some Kings would do, to satisfy their own lusts: so that we must not understand this as spoken *de jure*, but *de facto*. If Rulers might lawfully do that which is here spoken of, then Ahab had not sinned in taking away Naboth his Vineyard from him by violence; but this was Ahab his sin, for which God punished him, and we have an expresse word of

Ezek. 46 18. God against this: *The Prince shall not take of the peoples inheritance by oppression, to thrust them out of their possessions: (not but that Rulers have a Legal right over the persons and estates of their Subjects so that they make use of it to due ends.)* Well, it is resolved, that Naboth

Naboth justly denied his Vineyard unto *Ahab* illegally demanding it, requiring it from him against the Law of God, which *Ahab* might not violate.

Secondly, There is another instance in *Joab*, who disobeyed one Command of King *David*, and obeyed another: the Question is, Whether he did well in either? Whether did *Joab* well in ^{1 Quest.} slaying *Absalom*, when the King had given a command to deal gently with him?

Joab did evil in slaying him, ^{Ans.} (though he had deserved to die) because *David* his Sovereign had given command to the contrary.

Whether did *Joab* do well to ^{2 Quest.} obey *David* in numbering the people? Was it a sin or no for him to do this thing at the command of the King?

This was *Joab* his sin, (as well as ^{Ans.} his betraying of *Urijah* to death upon the King's Letter) for he did this against his Conscience, as appeareth by his speech to *David* about it: *Why doth my Lord require*

this thing? why he will be a cause of trespass unto Israel?

Thus we have seen, wherein, and how far we are to obey the Higher powers: Not in all things without exception (so God only is to be obeyed) but so far forth as the matter of the Command hath not impiety or injustice in it.

Soli Deo sine exceptione parentum, humanarum obedientia pietas & iustitia metæ sint.

3. How, in what manner must we obey the Higher Powers?

I shall speak to this Negatively and Affirmatively.

One word in the Negative.

It must not be constrained, or grudging Obedience; properly and truly, Obedience is a willing free service, a readiness to receive and do Commands.

Affirmatively,

1. We must obey with that reverence and respect already spoken of.

2. There must be submissive, humble Obedience, in an acknowledgement of subjection: *Submit your*

your selves to every Ordinance of man for the Lord's sake, whether it be to the King, &c. The word rendred *Submit*, is *ὑποτάσσειν*, it signifies a submitting of the neck to the yoke.

3. We must obey in singleness of heart, in the fear of the Lord, for Conscience sake, and not being led by our own interests and hopes of advantaging our selves in the world. Where Self is the motive and end of obedience to superiours, so that a man obeys the higher powers with respect mainly to his own temporal emolument or advancement, there will be a readiness to obey men against God, violating his Laws, and violencing the Conscience: but when we submit our selves to every Ordinance of man, *For the Lord's sake*, with respect to his Command, as serving and honouring him in our submission and obedience to men, then we shall make God's Word the Rule, and his Will the ground, of our Obedience; and so shall have a conscientious respect to

the due extent, and the just limitation of our obedience; obeying, *in all things; in the Lord*; so far as men have God's warrant to command, and we have the allowance of God his Word to act.

This is Christian Obedience, to perform civil duties upon grounds of Religion, & within the bounds of Religion and Conscience; and this is a main thing to be lookt to, in our obedience to men, to have a Conscience therein toward God, and to serve the Lord Christ, to whom we must give account, and by whom we shall be rewarded for our obedience and service to men, which is done as unto him.

Now here I shall take occasion briefly to discuss this Question.

Quest.

Whether Humane Laws, or the Commands of men, do bind the Conscience, so that the Command of lawful Authority lays upon the Subject an Obligation to, and necessity of, Obedience?

Ans.

Divines, reputed Orthodox, have differed in their judgement about

about this; some denying, others asserting an Obligation laid upon the Conscience, by the Laws of men.

Now for the reconciling of these seeming differences in judgment among the Orthodox, I shall shew,

1. What Conscience is.
2. What it is to bind the Conscience, or to be binding in Conscience.
3. How many wayes this Obligation in Conscience is made or induced.

Then I shall conclude something positively concerning this matter.

1. What is Conscience?

The Greek word *συείδνσις* is compounded of *σύν* and *είδεναι*, as the Latine word *Consciencia*, of *Con* and *Scire*: now *Conscire* is, to know together; so that *Conscientia* sounds as much as *Scientia cum alio*. Well then, Conscience is a knowledge, and inward sense of our own judgement, and of the judgement of another, viz. of God,

God, either approving our actions as good, or condemning them as evil.

Now Conscience is either good or evil.

A good Conscience is a knowledge and persuasion of the Legality and Regularity of our actions, and of the approbation of God and of men that judge right.

An evil Conscience is a knowledge and apprehension of the Illegality and Irregularity of our actions, for which our own hearts condemn us, so that we fear the judgement of God or Man for our evil deeds.

Quest. Now, the Question is, *Whether Humane Laws do bind in Conscience, so, that the violation of them makes an evil Conscience?*

Sol. In order to the Solution of this, here is to be considered, how Conscience refers to God, and how to Men.

Strictly, Conscience is referred onely to God: so that an evil Conscience is a sense of sin committed against God, and a fear of

of God's judgement for it.

More largely, Conscience bears respect also to men: thus the Apostle saith, that *herein he did exercise himself, to have a Conscience* A&T. 24. 16.

void of offence toward God, and toward men; being careful to avoid offences against either Table of the Law, both in general and particular: so that an evil Conscience is a sense of sin, as against God, so against men; and a fear, as of being judged for it by God, so of being censured by men, or of falling under disgrace.

So much as to the first special enquiry, in order to the Solution of the main Question: I have shewed you, what Conscience is; a good Conscience, and an evil Conscience.

2. What is it to bind the Conscience, or to be bound in Conscience?

This is to be understood, either *strictly*, or more *largely*.

Strictly and properly, There is an Obligation to Obedience, under a fear of offending God, or under

under the danger of a moral fault.

More *largely* and improperly; there is an obligation upon the Conscience, under a fear of offending men, or under the danger only of a civil offence, which is a matter of ill report among men.

The Question is properly concerning the obligation of the Conscience, as Conscience respecteth God: So that the doing, or not doing, of a thing, brings on a moral culpableness, with which a man's heart may charge him, a sin against God. Well then

3. How many wayes is this obligation in Conscience, induced, with respect to the Laws of man?

1. The Conscience is bound, either onely in general; *i. e.* by vertue of God's general Command, to honour Superiours; or also in special; *i. e.* with respect to singular, or positive Laws of Superiours.

2. A special Law or Constitution of the civil *Powers*, may be said to bind the Conscience, either

per

per se, or *per accidens*.

A civil Constitution or Injunction, is obligatory *per se*, when it so binds the Conscience, that it must necessarily be observed, and cannot be crossed or neglected, without offending God; and that by reason of the special command of the Powers.

Again, Sometimes such a Law or Sanction is obligatory, binding the Conscience only by accident, as when any thing is commanded with respect to good order, and the keeping of a due *decorum*, and the avoiding of scandal: The Conscience is bound by this Command, so far as the violation of it, is the destruction of good order, and a breach of the publick peace, and matter of scandal, or an occasion of sinning unto others.

A very learned and Orthodox Writer, hath these distinctions, among others, in the discussion of this great question, which we are now in hand with.

Well, now to conclude some *Determin.*
thing

thing in Answer to this Inquiry:
Whether humane Laws, or the
Commands of men, do bind the
Conscience?

Concerning which, I lay down
this in General.

Humane Laws do, and do not,
bind the Conscience: For the
understanding of this, we must,
with *Aquinas*, distinguish of Laws;
he tells us, That *Laws* of humane
Position, or Sanction, are either
Righteous or *Unrighteous*; and
thus he concludes, *The righteous*
Laws of men, have a binding power
in the Conscience, as they are ground-
ed upon, derived from, and agree-
able to the Eternal Law, the Law
of God, and no further; for only
God's Laws do simply and per se,
bind the Conscience; But unright-
eous Laws (saith he) bind not in
the Court of Conscience, unless in
some cases; as for the avoiding of
scandal, and with respect to the pub-
lick peace, &c. Yea, saith he, if
those Laws of men be unrighteous;
per contrarietatem ad bonum Divi-
num, as contrary to Divine good, or
the

Iustæ
leges hu-
manæ
obligant,
in foro
Consci-
entiæ, ra-
tione le-
gis æter-
næ, &c.

Leges
aurem
injustæ,
non obli-
gant, &c.

the Law of God, (as if Rulers should make Laws binding to an Idolatrous Profession or Worship, or to any thing contrary to the Law of God,) *We are bound in Conscience not to obey such Laws; it is meet that we should obey God rather than men:* And in another place he hath this conclusion; *2da 2da; Subditi in iis tantummodo Superioribus suis obedire tenentur, in quibus ipsi Superioribus subjiciuntur, & in quibus ipsi Superiores sublimioris potestatis precepto non adversantur.* q. 104. Art. 5.
 This in General.

Particularly; for a full determination of the Question, there might be many distinct conclusions laid down, according to the diverse distinctions of Persons or Powers that make Laws, or give Commands, with respect to the diversity of the Subject, about which they are, as relating to the matters Civil or Ecclesiastical: but I shall adde only a few words,
 1. *Negatively,* 2. *Affirmatively.*

Negatively, I lay down these three Positions.

M

1. Mens

1. Mens commands oblige not the Conscience directly and immediately, as God's Commands do, but by the intervention of God's Command. It is the command of God that binds my Conscience to observe any command of man: *Submit your selves to every Ordinance of man, for the Lord's sake*, saith the Apostie Peter: *Keep the Kings Commandment, and that in regard of the Oath of God: i. e.* not onely for fear of man, but also and chiefly, for fear of wronging thy Conscience toward God.

1 Pet. 2.

19.

Ecclef. 8.

10.

2. Humane Laws bind not the Conscience universally and unlimitedly, as the Laws of God do: I must examine the constitutions of men, by the Laws of God, and see whether they be righteous or no, whether they be not contrary to God's Law; and if I find them so, I am bound in Conscience, to deny active obedience.

3. The Commands of men do not bind absolutely, as the Laws of God do: There may be a due
sub-

subjection in some cases unto man, by suffering the penalty, though obedience be withholden.

The result of all, is this, That no voice, but the Voice of God, must be heard in the Conscience, as commanding there, and binding indispensibly to obedience; and let me add this, That it is antichristian for men to set up their own Will as a rule of sin and duty, to take it upon them to give Laws to the Conscience. This is *St. Paul* his Character of Antichrist, that *he as God, sitteth* 2 Thes. *in the Temple of God; i. e. in the* 2. 4.

Church: *he sitteth as God; i. e. (saith Diodate)* making himself absolute Lord of Consciences, bringing them to his obedience. The setting up of another Law-giver then Christ, is properly Antichristianism. What saith *Calvin*?

“As long as the Pope exerciseth
“Tyranny over the Conscience,
“we shall not cease to call him
“Antichrist: nay, we shall go further, saith he, and call them
“members of Antichrist, who

“take such snares upon their
“Conscience:”

Now *Affirmatively*, and positively, concerning this question of the binding power of humane Laws in the Conscience, I conclude thus :

That all Laws and Commands of men in Power, to which the order of the Power doth rightfully and duly extend it self, are to be obeyed for Conscience sake; and all such constitutions of men, as are fundamentally, or reductively, and interpretatively the Commands of God, or which enjoy that which hath allowance from the Word of God; all such have a binding power in the Court of Conscience; not directly and immediately indeed upon account of man's ordination, as they are humane Ordinances, but as they are God his Laws, propounded and enforced by a civil sanction; and as they fall in duty, under that general Command of obeying those that are over us in the Lord.

Now

Now I come to prove and demonstrate the point which hath been opened, *That every soul must Prop. be subject to the higher powers; i. e. every person must reverence and obey Rulers and Magistrates.*

This duty lies clearly and fully *Proof.* in the Text; but see further proof; *My Son, fear thou God, Prov. 24: and the King: Put them in mind^{21.} to be subject to principalities and Tit. 3. 1. powers; to reverence and obey Magistrates: Submit your selves 1 Pet. 2. to every ordinance of man for the 13, 14. Lord's sake; whether it be to the King, as Supream; or unto Governors; as to them that are sent by him; and to this subjection God boweth the hearts of Subjects: God, saith David, subdueth my peo- Psal. 144. ple under me: Thus the people of Israel were subject to Joshua their Josh. 4. chief Magistrate; They reveren- 14. ted him; They were obedient to him; All that thou commandest us, Josh. 7. we will do; and whithersoever thou 16, 17. sendest us, we will go; as we beark- ned to Moses in all things, so we will hearken unto thee; onely the*

Lord thy God be with thee as he was with Moses.

Videto,
ut Deus
tibi ad-
sit, sicut
Moschi,
& tu ab
eo non
recedas,
&c.

This last clause, [*only the Lord, &c.*] seems to be a restriction, and wary honest interpretation of their promise and engagement to Joshua; Junius reads it thus, *Tantum videto, &c.* only see that God be with thee, as he was with Moses, (guiding thee, and dictating commands to thee) and that thou depart not from God, but keep close to his Commands, as Moses did. They would have Joshua to know, that they were not so rash, as to engage themselves unlimitedly, to obey him in all things, in case he should command any thing according to his own will and lust: but so farre forth, as he should give Commands from God, and according to those Statutes and Ordinances, which God hath appointed to them; they would be ready to yield obedience: This is not an absolute promise, but a restitution, a Covenant upon considerations to perform Articles.

Now

Now for demonstration of the point :

I shall bring no other reasons or arguments, for the confirmation of this Truth, *That all men must be subject*, for the enforcing of this duty of Subjection to Magistrates, but only such as I find in the Context.

1. The first reason is taken *ab honesto* : It is meet that all men should be subject to God, and to the Divine Ordination: Now Magistracy is from God, it is his Ordinance, and *the powers that be, are ordained of God*; therefore out of respect, and reverence toward God, the Author of Powers, it is meet that we should be subject to them. It is God that giveth to Man, power and authority over others; he first gave a Marital power, a power to the Husband over the Wife; in the next place, from this followed a Parental power, the power of Parents over Children; and hence sprang other powers, as a Despotical power, the power of Masters.

1 Arg. ab honesto.
Gen. 3.

Masters over Servants; and a Regal power, the power of Rulers over Subjects. The Apostle here properly speaks of this last, of Civil, publick Powers; Now, *these powers are ordained of God*: First, appointed by him, raised above, and set over other men: God challengeth this, as proper and peculiar to himself, to raise up, and appoint Rulers over people:

Prov. 8. *By me Kings Reign; by me Princes*
15, 16. *Rule: The most high hath power*

Dan. 4. 14 *over the Kingdomes of men, and giveth it to whomsoever he will: and God hath put his own Name upon Rulers, upon the powers*

Psal. 82. 6 *which he hath set up; I have said, ye are Gods: therefore let us reverence this Ordinance of God, and be subject to the powers ordained by him: God will have us to honour them, whom he thus honoureth; and will have us to know, that in our subjection and obedience to them, we have to deal with him.*

2 Arg.
ab inhonesto.

2. A second argument from subjection, is taken *ab inhonesto*, from

from the dishonesty and shamefulness of the contrary; as an humble conscientious subjection to Magistrate, is an acknowledgment of God's Ordinance, so a contempt or slighting of the powers ordained by God, and disobedience to them, as Powers, is Rebellion against God, and his Ordination: *He that resisteth, resisteth the Ordinance of God*; and how great is this sin? It is a practical denial of God his Sovereignty; a refusing to be under his Government. It is God's Will, to set such Order among men, that some shall Rule, others shall be Subject; some shall give Commands, others shall yield Obedience: Now to despise, and wilfully to violate this Order of God, is great iniquity; therefore it is made a brand of *Libertines*, ^{2 Pet. 2.} and prophane persons, to despise ^{10.} Government. ^{Jude 8.}

3. A third Argument to enforce obedience to Magistrates, is a periculo ^{3 Arg.} taken *a periculo*, from the danger ^{10.} of disobedience, the pernicious effect

effect of it, respecting disobedient persons: *They that resist, shall receive to themselves nŕiua, judgement*: From whom? why, from the Magistrate, who hath Power in his hand, and Commission from God, to punish contumacious Offenders; or they shall certainly be punished by God, who will vindicate his own Ordinance and will plead against the Violators of his Order; so that the levelling humour, and levelling practices, are dangerous to the Authours. *Corah* and his complices, rose up against *Moses* and *Aaron*; but they fell in such rising, that they perished in the attempt; the earth opened, and Num. 16. swallowed up those Rebels. And the Apostle *Jude*, speaking of the Factious and Seditious practice of unruly and Antimagistratic spirits in the latter times, saith *They perished in the gainsaying of Corah*. They that make head against *Moses* and *Aaron*, against Magistrates and Ministers, shall be punished, as sure, as if the judgement

ment were already Executed upon them: But here is mainly intended punishment from the civil Magistrate; that which is to be inflicted by the Powers disobeyed, resisted: They that disobey, and resist, shall receive condign punishment from them; *shall receive* ἐαυτοῖς *judgment to themselves*: And this καὶ *expression*, is by the way, a little ἀνθρώποις *to be noted*, as hinting to us three things.

1. The folly of those that are opposite to God's Order, in his Constitution of humane powers, refractory, and disobedient to the good Laws, and just Commands, of Magistrates; they run themselves upon mischief; they are enemies to themselves: when they suffer the penalty of disobedience, they have but their own seeking; they do (as it were) reach out the hand for it, to receive it. Now, will any wise man wilfully hurt himself?

2. Here is hinted the Justice of the Laws, in inflicting the penalty of Transgression upon wilful Offenders;

Offenders; whatever the breakers of good Laws do suffer according to Law, is to be imputed to their own wickedness; they have nothing to lay to the charge of Magistrates: They that resist the powers, receive judgment to themselves: their due is paid them; their punishment is but a just retribution, the reward of their offence.

3. Here is a hint of the vanity, and bootlessness of such attempts of Rebellious people, against God's Ordinance; when they rise up against Authority, against the Powers which God hath set up, *They receive judgment to themselves*: They have the worst of it; like a man that runs his head against a wall, to beat down the wall; he breaks his own head, it may be beats out his own brains, but cannot overthrow the wall, nor do it any harm: *They that resist, shall receive judgment*: And this pernicious effect, or fruit of disobedience, (which is a denial of subjection to Magistrates) is

con

confirmed by one great end of the Institution of Magistracy, of God his committing the power of the Sword to the Magistrate: namely, That he might be *a terrour to evil doers*; for Rulers are *Ver. 3.* not a terrour to good works, but to the evil: Here is the effect, put for the cause; *evil works*, for *evil* *Metalep-* *workers*: And the Apostle ex-*sis.* presseth himself in this manner; because, according to the course of Justice, men are not to be punished but for evil works; for something that is contrary to the Law of God, and to the Laws of man consonant thereunto, and grounded thereupon. Note this, Subjects are not to be threatened, nor flattered into obedience to those Commands of the Powers, which are sinful, and repugnant to the Law of God, and a good Conscience; or to those that are arbitrary, and illegal, contrary to, or beside the laudable constitution of the Government, which is to be managed according to known Laws; nor ought men to be punished for not obeying in

N

such

Prevari-
cario le-
gati, nul-
la est po-
restas.

such cases. The Magistrate in all his Commands, as well as his Executions, should act as the Minister of God, urging onely what God would have urged, and punishing accordingly: So that none of these arguments for subjection to Magistrates are pressed; nor is any thing in this discourse held forth, to abet or countenance such an antichristian, and disingenuous maxime; *That Subjects are bound to yield absolute obedience to their Superiours*; (as some atheistically and absurdly conceit, or do dissemblingly and dishonestly, for their own ends, profess themselves to be of this Judgement, or at least, are of such practice, as if they did judg themselves obliged, to obey all the commands of their Superiours, though against Conscience) nor can any thing that hath been said, (for ought I can see) be honestly or rationally interpreted, as reflecting at all upon those, who do not, (because they dare not) in some cases yield active obedience; viz. in that which seemeth to them,

them, to be contrary to the mind of God, and so is against the light of their own Consciences: [To justify the wicked, and condemn the just, are alike abomination to the Lord.]

Well, This is a third ground of the point, or a third Argument to enforce the duty of Subjection to Magistrates; because they that will not be subject, but resist the Powers, shall receive to themselves judgement, punishment; the Magistrate being appointed by God, to be a terrour to *evil works*.

4. Here is a fourth Argument, ^{4 Arg.} taken *ab utili*, from the profitable effect and fruit of due obedience to the Magistrate: It is good for us to do that which will turn to our praise. But now, to obey the powers ordained of God, will turn to our praise: It is therefore good for us to obey the powers: *Do that which is good*: i. e. hold fast Innocency, and do vertuously, in conformity to good Laws, *and thou shalt have praise of the power*: This *ἔπαινος*, praise,

signifies here approbation, and remuneration; if thou beest an obedient subject, thou shalt be approved of, and rewarded by, the Magistrate. Thus Governours are said to be sent for the punishment of evil doers, and the praise of them that do well: and so this word is to be interpreted in that saying of the Apottle,

1 Pet. 2. 14. *Then shall every man, (i. e. every godly man, every faithful man) have praise of God.* The Lord Christ, the Judge, shall in that day give publick Testimony to his innocency, and give him the reward promised. Note this by the way, This should bear up, and quiet the Spirits of Christ his faithful Servants, when they are reproached by men, and reviled as Hereticks, and Seditious persons, or Phanatiques, or Rebels, and cast out, and injuriously dealt with. Let them commit their cause to Christ their Judge, of whom they shall have praise and glory.

Well; honest, vertuous, conscientious, obedient Subjects, shall lose

lose nothing by it, but shall reap the benefit of innocency, and virtue, and due obedience in the Lord; they shall be commended and rewarded for it by the good Magistrate.

And this Argument for subjection and obedience, is fortified with an intimation of this special end of Magistracy, and duty of the Magistrate; *For he is the Minister of God to thee for good*: If thou dost that which is good, behaving thy self orderly, in a conformity to good Laws, then he is the Minister or servant of God, appointed and impowered to countenance and reward thee.

5. Now there is in these very ^{5 Arg.} words, an Argument for subjection ^{a deviro.} on; i. e. reverence and obedience to Magistrates. The Magistrate is in his place God's servant for the Subject's profit, for the advantage of God's people: This is the end of God his Ordinance, *Magistracy*; and this is the duty of God his Officer, the *Magistrate*: and this is the care and employment of good Magistrates, to make

good this end of their Office and Power, improving it for the good of their Subjects: Rulers and Magistrates, are the *Ministers* of God to us for good; for good natural, and moral, and civil, and spiritual, to preserve our lives, and liberties, and to secure to us that which we do rightfully possess and enjoy, to repress violence, and defend us from the malice, and oppression, and rapine, and cruelty of unreasonable, and vicious, and licentious men; to restrain vice and wickedness, and to encourage and promote Virtue and Piety, and to maintain true Religion, and the purity of Doctrine and Worship, &c. Christian Rulers are set over us by God, to care for us in every respect, that under them we may lead a quiet and peaceable life in all godliness and honesty. Oh, what a blessing is a Vertuous and Religious King, from whom, under God, his Subjects receive the benefit of Religion and Justice, who is the Church's Nurse, and the Common - wealth's Father?

* Nutrix
Ecclesiæ,
Pater Pa-
triæ.

O what a benefit is it, to live under a Pious, Righteous, settled Government? such a Government is, (as one saith) like *Nebuchadnezzar's Tree*, whose leaves are fair, and fruit much; affording meat, and shadow, and sweet rest.

Now, is there not upon account of all this, a just challenge of subjection, *i. e.* reverence and obedience to *Magistrates*? Our comforts from them, and enjoyments by means of them, call upon us, to be subject to them. The Rivers acknowledge their receipt of waters from the Sea, by emptying themselves again into it; and the Trees receiving nourishment from the earth, give back their leaves again, to dress and feed the Earth. Let us think how we are bound to a retribution to the higher Powers; and let our Subjection be answerable to our obligation.

6. The Apostle argues *a necessity*: This is another reason why a necessity we should be subject, because it is *sario*. necessary that we be so, not only

Ver. 5.

for the avoiding of punishment, but also for the keeping of a good Conscience: *You must be subject, not onely for wrath, but for Conscience sake*: So that here is a double reason or demonstration of the necessity of subjection to the Powers.

διὰ τὴν
ἐξουσίαν.

1. It is necessary *for wrath*, because of wrath, for the avoiding of wrath; not only the wrath of the civil Magistrate, (which we should be fearful to provoke against our selves;) but especially, for fear of the wrath of God, that we incur not his displeasure.

διὰ τὴν
συνήθειαν.

2. Subjection to the powers, is necessary *for Conscience sake*, that we may have a good and quiet Conscience: for to obey the powers, is to obey God, and observe his Command; so that obedience procures or begets a good Conscience, which is the approbation of our own mind, judging rightly, and witnessing to us, that we have done well, approving our selves to God and men: Whereupon followes a gladness of the heart, resisting in this approbation

tion and testimony. Contrarily; to oppose the powers, is to resist the Ordinance of God, and so to resist God himself; and this wounds the Conscience, and layes us under a fear of God his revenging Justice. A Christian is bound to perform civil duties upon grounds of Religion; God's Command binds the Conscience to keep men's righteous Laws.

Here is another Argument from ^{7 Arg.} the rule of Justice, which is, ^{ab æquo.} to render to every one his due: and here he reckons up four particulars of civil obedience, according to the degrees of civil powers, or the several Orders and Offices of men in power: *Render tribute, to whom tribute is due: viz. to the Prince his Treasurers; Custome, to whom custome is due: To the Prince his Farmers and Collectours: Fear, to whom fear is due; viz. to the Prince his Deputies, to Governours, Judges, Justices, Officers sent by him, while they act in their places under him, according to the Prince his declared will, and the power derived*

to them, and vested in them by the Laws, as they are *Ministers* of Justice. Lastly, *render honour*, to whom honour is due; viz. to the Person and Authority of the Prince or cheif Ruler: as Saint *Peter* commands; *honour the King*.

Now, *Tribute* is that which is charged upon, and paid out of a man's possession and estate.

Custom, is properly that which is paid out of Merchandize or Traffick, exported or imported.

Fear, is an acknowledgment of the power ordained by God, and a care not to offend it, lest we incur blame and punishment.

Honour, is a *due inward affection* toward him, whom we judg worthy of reverence and respect, either for his vertue, or for the eminency of his place; or for his beneficence toward us, or upon some other just consideration; and an *outward, due signification*, and testification of our inward reverence and respect toward him: *honour* is due to the *powers*, especially the higher *powers*, because of their Office and Place, as to our ci

Parents, by vertue of God's command; *Honour thy Father: Honour* comprehends reverence, fear, subjection, obedience, love, and thankfulness.

Thus I have dispatched the Doctrinal part of this my discourse.

I have stated the duty of subjection to Magistrates, telling you, that it imports mainly reverence and obedience; and shewing you, what *reverence* is, and what it is *to obey*.

Now, whereas I assigned this limitation of our universal obedience; *viz.* it must be *in the Lord*; in all things according to the mind of God, only so far as God his Word gives us command or allowance to act. This is the limitation which the Scripture suggesteth, and in many places holdeth forth, and therefore cannot be justly offensive to any; nor will it offend any good Magistrate, who acknowledgeth God to be his Superiour, and the Supreme Law-giver, and desires that God should be honoured above all.

And

And whereas, touching the binding power of humane Laws in the Conscience, I determined, That the Laws of men bind not the Conscience, directly and immediately, nor universally and unlimitedly, nor absolutely, as the Laws of God do; but only by the intervention of God's Command, and as they are grounded upon, and derived from, and agreeable to, the Eternal Law, the Law of God: and I concluded, That no voice but God's Voice, is to be heard in the Conscience, as commanding there, and binding indispenfibly to obedience: This determination is warranted by Scripture, and therefore not to be quarrelled with.

Concerning the whole; I shall shew you what was the sence and Conscience of our late King *Charles* the First, as he expresseth himself in that Book of his, Entituled Εἰκὼν Βασιλική: or the *Portraiture* of his Sacred Majesty: his words are these; “ I have often declared, how little I desire, that my Lawes and Scepter
“ should

"should entrench on God his
 "Soveraignty, who is the onely
 "King of mens Consciences; and
 "yet he hath laid such restraint
 "upon men, as commands them
 "to be subject for Conscience
 "sake; giving no men liberty to
 "break the Law established, fur-
 "ther then with meekness and
 "patience they are contented to
 "suffer the penalty annexed,
 "rather than perturb the pub-
 "lick peace. And again; Next
 "to fear God, is, honour the King:
 (next to it, not before it) Thus
 our late Sovereign.

I now come to a word or two *Applica-*
tion.
 of Application.

The first Use shall be for Con- *Confu-*
tation.
 futation.

First of Papists, and Popish *of Papists*
 Doctrine.

1. Of that horrible and hellish
 Doctrine, [*That it is lawfull, and*
meritorious, to murder Princes in
the quarrel of Religion] justifying,
 abetting, and applauding the
 heinouslest Treasons, against the
 highest Powers upon earth. Doth
 God

God say, *Let every Soul be subject to the higher Powers*; and shall the Pope teach Subjects to murder their Princes, and to blow up Parliaments, &c. for the advantage of the Catholick Cause? (as they call it) Doubtless (saith a learned Divine) *The Romish Religion is the most horrid Rebel in the world.*

2. There is another false, absurd, idle, Doctrine of theirs, hereby confuted; viz. this, *That the Pope, and his Bishops and Clergy (who call themselves Spiritual) are exempted from subjection to civil Magistrates, both as to their persons in the tryal of Ecclesiastical, Civil, and Criminal Causes; and as to their purses and possessions, in paying Tributes.* Whereas the Apostle here chargeth every Soul to be subject to the *higher powers*, to the powers ordained of God; and Christ (we read) paid tribute for himself and Peter; and Paul pleaded before the civil Magistrate: and we know that Aaron the high Priest, was subject to Moses the chief Magistrate: yet these

Act. 25.

II.

these men, (as if they were higher than high Priests, and before *Peter*, and better than Apostles) must, forsooth, be exempted from subjection to any civil Powers.

Secondly, Our Text and Doctrine serves for Confutation of *Donatists*, and *Millenaries*, and *Quakers*, and some *Anabaptists*, who look for the abolishing of all Magistracy; that Christ alone may reign among the Saints, who cry down Magistrates, and deny that they have any coercive punitive Power; that cry up an equality and parity among Christians; holding that Christians need no Magistrates, and that they need not be subject to any.

And why so? What do they plead for this opinion of theirs, and for their denial of subjection; *i. e.* reverence and obedience to Magistrates?

Object. They say that they are the Lord his Freemen, and that it is against Christian liberty, for Christians to be under the power of any, but Christ, who is their only King, who hath made them free; and that
they

they must not be the servants of men.

Ans. The Liberty unto which Christ doth free his people in this life, is inward and spiritual: Gospel liberty is a liberty from sin, a liberty unto duty; a liberty to serve God in our order, place and station; a liberty from the yoke of Ceremonies, &c. and surely civil subjection to Superiours, is not inconsistent with such spiritual liberty. Indeed the Apostle *Paul* discourseth largely of Christian liberty, and yet he doth more than once enjoin, and earnestly press subjection to Magistrates. There is a wide difference betwixt that liberty which Christ hath purchased for us, and that libertinism which Fanatical spirits plead for.

And as to that other Text which they urge; *Ye are bought with a price, be ye not the servants of men.*

I Cor. 7.
23.

To this I Answer; that the Apostle, there speaking of the subjection of Servants to their Masters, forbiddeth sinful subjection,

on, and not civil subjection.

By [*Servants of men*] he meaneth not those that do civil service to their Superiours; (he forbids not Christians thus to be servants) but he speaks of an inclination to gratifie their sinful desires, and a readiness to obey their wicked Commands; for servants were then forced by threatnings and stripes, and by the terrours of death, to obey all the Commands of their unbelieving Masters, were they never so dishonest and wicked: therefore the Apostle gives this admonition to believing Servants, that were under the power of such Masters, to take heed, that they be not terrified into wickedness; that they so serve men, as not to offend God, and wrong their own Consciences: Thus *Pareus* interprets the place; and so *Chrysostome*, *Obey not their ungodly Commands*: And this admonition is very suitable, with respect to the subjection and obedience of Subjects to their Rulers and Magistrates. I may, and must serve and obey the

*Nolite
eis pare-
re, si im-
pia pra-
cipiant.*

the Magistrate, but I must not sin at his Command. * When men command what God forbids, in such a case God must be obeyed rather than men.

Ezek. 20. *Walk ye not in the Statutes of 18, 19. your Fathers, &c. Walk in my Statutes.* I wish, saith Calvin, that these things were deeply printed in the minds of all men; then would not so many serve the lusts of men, as if they themselves were to be bought and sold.

* Major erga Deum obligatio, quam erga homines; illa absoluta, hæc conditionalis. Supremæ majestati debetur major reverentia, Domino quam servo major obedientia.

Well, here is the point; They whom Christ makes *free*, are *free indeed*; but it is from bondage to their own and other mens lusts, not from obedience to the honest Commands, and righteous Laws, of their Superiours.

Divers other frivolous objections, and absurd pleas there are, which have been fully answered, over and over again, and the Answers are in Print.

Obj.

Obj. In Christ (*say they*) all are equal; *there is no distinction of Superiours and Inferiours; all are one in Christ.* Gal. 3 28.

Sol. To this it is Answered; That politick inequality is not against Spiritual equality.

Obj. *And whereas it is alleadged; That Christ is the Christians only King, therefore Christians must be subject only to Christ.*

Sol. The Answer is, That though Christ be the sole King of the Church, yet he is not the only King in the Church; nor is his Kingdom contradictory to, or destructive of, civil Powers and Government: *Subordinata non pugnant*; There is no repugnancy, where there is a subordination: Kings in the Church, serve Christ the great King of the Church; and Christ keepeth up Order, and maintaineth Government in the Common-wealth for his Church's sake; for his own *Kingdom's* sake.

I shall go no further in this Use of Confutation; nor shall I stay much longer in the Application of the point, only I shall add one word

word for Information, and another of Exhortation.

2 Use,
Informa-
tion.

We see here, that Piety is not opposite to civil Authority; that true Christianity opposeth not Magistracy; that Religion maketh not Rebels, but Subjects: for subjection and obedience to Magistrates, is one of the Principles of true Religion.

Indeed this is the common slander raised by the Devil and his Instruments, against Christ and his Kingdom, and Servants; as if the true Religion, and Professors of it, were most dangerous to civil States; as if the best men, were the worst Subjects; as if those that are most Religious, were worst to be trusted; as if there were most need to watch them, and keep them under. See what an Oration *Haman* made against God his people, stuffing it with malignant Criminations: See what a pestilent Letter *Rehum* and *Shimshai*, wrote against the *Jews*, sending it to the King *Artaxerxes*. Was not Christ himself accused and condemned as an Enemy to *Cæsar*,

Est. 3. 8.

Ezra. 4.
11.

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Cæsar, and a mover of Sedition? was it not laid to *Paul* his charge, once and again, that he was a pestilent fellow, and a mover of Sedition, and a Sect-master? And thus Popish, and profane, and Atheistical, malignant Spirits, have been alwayes ready to cast such aspersions upon sincere Professours of the Gospel; upon the most Religious, and Conscientious, and faithful Ministers and people. "Oh! they are Factious, and Fanatical; they are troublers of the Church and State, they have a Spirit of Rebellion in them, it is not fit they should live. Thus the Devil would scare men from embracing the Truth, and the Ordinances of Christ, and from all forwardness in professing Religion: But doubtless the godly Preachers, and sincere professors of the Gospel, are so far from denying the right of Princes, and from a Spirit of Rebellion, as that the Doctrine which they bring, and which they entertaine, and desire to hold fast, establish-
eth

eth the power of Rulers in their hands: They are, as one saith, like *Solomon* his Workmen that built the Temple, and built the Kings's Throne too. And surely, the more that any man takes in the Principles of the Gospel, and of a Christian, and the more power Religion hath upon his heart, the better Subject will he be. The Gospel commandeth all lawful obedience, even to Infidel Magistrates; such as were when *Paul* wrote this Epistle to the *Romans*; and the more that the Doctrine of the Gospel comes in power upon the heart, the more and better obedience there will be.

Rulers have no better friends, than such as make Conscience of their wayes: they are the best subjects to Princes on earth, that do truly fear the God of Heaven. These pray for Rulers, while others do Curse and Swear, and drink Healths (as they call them) thus constantly breaking the *Kings* Laws, and, by their wickedness, provoking God to bring Judgment upon King and people.

These

These that fear God, obey for Conscience sake, and so as to keep a good Conscience, when others obey onely for fear, or according to their humour, and without Conscience; and however such talk of Loyalty, and boast themselves the only Loyalists; it would, I think, be no hard matter to demonstrate, that none can be truly and certainly Loyal, but such as are truly religious. They that do not truly fear God, do not truly Honour the King: Though they may flatter Rulers for their own ends, and be ready to serve them in many things, so farre as they may serve themselves upon them, and carry on their own designs, and in those matters that may suit with their own humors; yet to serve their lusts or interests, they will break the King's Laws, as well as God's; but shew me a good Christian, and I will shew you a good Subject, that obeys for Conscience sake: he that truly fears God, will be afraid to break the Laws of God and Man.

And

And now there is an inference of the Magistrate's concernment depending hereupon, and issuing from hence: If true Religion make good Subjects, and true Piety be the surest ground and bond of Loyalty; then it greatly concerns Christian Rulers to maintain and keep up the true Religion among their Subjects, and to promote Piety, and to protect, countenance, and encourage those that are truly religious and pious. This will prove to be a true point of State Policy; for it is matter of life or death political to any Kingdom, as it doth well or ill understand it's own Interest: Now I say, This is the great concernment and interest of Sovereignty, and ruling Authority, to take the most effectual course for the making of good Subjects; and that is undoubtedly this, to take order, that principles of Religion may be instilled into *men*, and fixed in them, and that the power of godliness may be promoted; and to this end, that the exercises of Religion

Qui vere
civilis est
vult cives
bonos efficiere,
& legibus
obtemperantes
*Arist. L. 1.
Eth. c. 13*

on both publick and private, may be encouraged; and that care be taken, that the Lord's day be sequestred and applied to holy exercises; and that an able, godly, faithful, practical Ministry, be planted throughout the Prince his dominions; and that insufficient, negligent, and scandalous Ministers, be not promoted or suffered in the Church: This would be the way, to make good men, and good Christians, and consequently good Subjects, tied fast to the Ruling Powers, by the bond of Conscience; without this, other politick courses will prove ineffectual; for till obedience be willingly yielded unto God, it will not be conscionably, and so not constantly yielded to his Deputies: but Christians well informed from the Word of God, and seasoned with Scripture Principles, know, that they must needs be subject, not onely for wrath, but for Conscience sake.

Again; one word more with respect to Magistrates.

Concedi-
tur liber-
tas uten-
di legi-
bus, &c.
ita tamen
ut sub-
stantia
legum
Divina-
rum non
calcetur,
abjicia-
tur, aut
negliga-
tur.

Szeged.

*Bp. Ba-
bington.*

If Subjects be limited by the Word of God, in point of their obedience; so that though they be bound to subjection, yet they are bound not to obey in any thing contrary to the Word. Then Magistrates are likewise thus limited in their Commands and Injunctions; so that though they have Power and Authority to make Laws, and give Commands, yet they are bound not to make any Law cross to God's Law; not to command any thing contrary to the Word of God: but all the Lawes and orders of Superiours, should be subservient to the Lawes of God, or consistent with them. *Piety and Charity, are the limits of the Magistrates command, and our obedience.* It is the Magistrate's sin, to command that to be done, in doing whereof, the Subject sinneth directly against God; and in such a case of contrariety to the Divine Law, the Maker (as well as the observer) of Laws abaseth the Eternal God, setting him below the creature. As Christ

com-

comandeth his Kingdom to be
 subject to Princes and Potentates,
 so he commandeth all Princes and
 Potentates, to be subject to his
 Kingdom: *Kiss the Son* —

Pf. 2, 12.

Every Calling and Profession,
 hath some rule to go by; and mens
 excellency in any calling, stands
 in their conformity to the Rule.
 Now, the Word of God in a spe-
 cial manner propounded and en-
 joyned to Magistrates, as their di-
 rectory and Rule: See the Texts *Josh. 1.8.*
 in the Margin, When *Joash* was *Deut. 17.*
 Crowned King, *the Testimony*, the *18, 19.*
 Book of God's Law, *was given in-* *2 Chron.*
to his hand. *23, 11.* It was a Wise, and
 a Religious saying of that famous
 Queen *Elizabeth*, when a Bible
 was presented to Her, as She pas-
 sed thorow *Cheap-side* in *London*;
This hath been my delight, and this
shall be the Rule whereby I will
frame my Government. And doubt-
 less, if it must be the Subject his
 Rule for obeying, it must be the
 Ruler his Rule for Command-
 ing.

Let

3 Use,
Exhorta-
tion.

Let us approve our selves good Christian Subjects; yielding due subjection to the higher powers, obeying for Conscience sake; with a good Conscience, in and for the Lord: Give unto Caesar, the things that are Caesars, and unto God, the things that are God's: Fear God, and honour the King. Let not these two Precepts be divided; let not this Scripture order be inverted.

Obligatio erga Deum absoluta, erga homines, conditionalis; si nihil vel impium vel injustum præcipiant.

Obediendum est Magistratui quatenus ea præcipit, quæ præcipi possunt a Ministro Dei, et ei conveniunt, qui gladium gerit malorum vindicem, & bonorum defensorem.

F I N I S.

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